

THE Aegean

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The Peloponnesian War



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**THE AGE
OF
The Mahabharata War.**



N. JAGANNADHA RAO.



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PREFACE.

My justification in placing this work before the public is the supreme importance of the Subject dealt with and the ever deepening conviction that such of the Western Scholars as have dealt with the Subject, have based their theories on incorrect premises resulting in conclusions which have thrown Indian Chronology into utter confusion and seemingly point to all materials derivable from Indian sources as tainted and unreliable. Their theories and conclusions have been unquestioningly accepted by several Indian Writers.

I have in this work attempted to examine the premises adopted by the Western writers and to show the fallacies underlying the same purely from an academic stand-point. I have also attempted to elucidate the date of the Mahabharata War from Indian sources and to show how the date arrived at from such examination fits in harmoniously with all available material.

The importance of the date of the Great War can be easily understood when it is realised that the computation of several of the events in ancient Indian History starts from the date of the Mahabharata War.

To the religious devotees the doubts thrown upon the antiquity of the Mahabharata War and the period of Lord Sri Krishna are disturbing.

The Student of Literature would also feel greatly handicapped in appreciating the development of literature through the ages by assuming the Mahabharata to have been written at a period different than the correct one.

NARASARAOPET,
10 February 1931.

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N. J. R

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THE AGE OF The Mahabharata War.

The Chronology and History of Ancient India is unsettled and a true Chronology and history of the same has yet to be explored. This unsettled state is mainly due to the mistaken identification of Chandragupta, the founder of the Mauryan Dynasty, with that of Sandracottus and Sandracyptus of the Greek Classical writers of Alexander's invasion. With this mistaken identification or theory the date of his accession to the throne of Magadha is placed in 322 B. C.

The Chronology of the Hindus has as its cardinal point the Mahabharata War. A correct determination of the exact period of the Great War would clear up several points in ancient Indian History which are now obscure. Its importance has been recognised by all Orientalists. They have however cast aside the evidence furnished by the Mahabharata itself as to the date of the War and the consistent affirmation of

the same in every ancient book of the Hindus and the time honored Hindn tradition in consonance therewith and have attempted to substitute other dates for the great War on grounds which on close examination would be found to be fanciful and unsubstantiated. The purpose of the present monograph is to establish the period of the Great War from purely Hindu sources, to test its correctness from the astronomical and other evidence available in the Mahabharata itself and to examine whether it conflicts with any well ascertained landmarks in Indian History. In doing so it will be necessary to examine with some care the hypotheses on which the Western Orientalists relied for the dates given by them as to the period of the Great War.

The tradition of the Hindus is that the present Kaliyuga commenced in 3102 B. C. The Hindus have to find out the exact time when they have to perform their Vaidik or Laukik ceremonies both daily or occasional, general or special and have to make mention of the same in their sankalpams in performing the same. Their festivals and feasts and anniversaries are not fixed merely on conventional dates of a particular month

but are dependent upon certain astronomical calculations. The Hindus, especially Brahmins, are very particular regarding these times and much more so in the case of anniversary days on which they have to perform Sraddhas to their deceased fore-fathers : the seriousness of which can be seen from the fact that one who misses the anniversary day of a departed soul is penalised and will be born as a Chandala for a crore of births :—

“Mrutaham Samatikramya Chichandalah Koti Janmasu.”

“मृताहं समतिक्रम्य छंडालः कोटिजन्मसु.”

The Hindus, thus numbering their years, mention in their daily sankalpams the exact Muhurta (hour), Nakshastra (constellation), Varam (week day) Tidhi (day of the month), Paksha (fortnight) Masa (month), Ritu, Ayanam (Solstice), Samvatsara (year), Sakabda (Era), Yuga, Mahayuga, Manvantara, Kalpa and Parardha of the Creator Brahma and the actual place where they perform their religious ceremonies and the present year 1929—30 A. D. is so mentioned as 5030th year of the present Kaliyuga.

It is said that Kaliyuga could not begin as long as Lord Sri Krishna was touching this

Earth with His holy feet and it is only after He had left this mundane world the present Kaliyugam commenced.

" Yasmin Krishno Divam Yata stasminnevahi vatsaram
Pratipannam Kaliyugamithi Prahuu Pura vidah "

" Yavat sa Bhagavan Vishnu Pasparseman Vasundharam
Tavat prudhvim Parakrantam Samardhyo Na bhavat
Kalih "

यस्मिन्कृष्णो दिवं यात स्तस्मि नेवहि वत्सरम्
प्रतिपन्नं कलियुगमिति प्राहुः पुरा विदः
यावत् स भगवान् विष्णु पस्पर्शमान् वसुंधरां
तावत् पृथिवीं पराक्रांतं समर्थ्यो न भवत् कलिः." †

Mr. T. S. Narayana Sastry translates these verses as follows :—

" When Lord Sri Krishna returned to Heavens, then in that very same year—say the knowers of the Ancient History—the present Kaliyuga commenced."

" As long as the great Incarnation of the Divine Vishnu continued to touch the Earth (with His holy feet) so long the Kali Age was unable to approach the Earth." " *

The Puranas and the other ancient Hindu Literature also say the same. It is thus evident that this present Kaliyuga

† Kaliyuga Raja Vrittantam Bhag. III, Chap. III.

* Kings of Magadha (pp. 142 & 143)

commenced soon after Lord Sri Krishna left this World. The Epic Mahabharata says that Lord Sri Krishna passed away from this world after 36 years had elapsed from the Mahabharata War.* Hence according to the traditions and the ancient Literature of the Hindus, the present Kaliyuga commenced in 3102 B. C. and the Mahabharata War took place 37 years before that date in about 3139 B. C.

Alberuni, the well known Mohammadan historian of the 11th century after the Christ, says that in his time the Guage year 400 whose New Year day fell on the 9th of March 1031 A. D. corresponds to 4132nd year of this Kaliyugabda which gives the commencing date of this Kaliyuga as 3102 B. C. (4132—1030). This statement of Alberuni corroborates the traditional records of the Hindus that the Mahabharata War took place in 3139.

It was Sir William Jones, the founder and the President of the Society instituted in Bengal for inquiry into the History and Antiquities, the Arts, Sciences and Literature

of Asia, that suggested for the first time in the course of his Presidential address in 1793, the so-called discovery by him of the identity of Chandragupta, the founder of the Mauryan Dynasty that ruled Magadha in Ancient times, with Sandracottus and Sandracyptus of the Greek classical writers of Alexander's time* He had not given his arguments for this so-called identification but reserved his authorities for his article which he wanted to publish in the next volume of the transactions of their Society i.e., Asiatic Researches. Unfortunately this was never published as he passed away from us. This subject was afterwards taken up by Colonel Wilford and he published his story of Chandragupta in the Fifth Volume of Asiatic Researches with many unwarranted statements which can scarcely be considered authentic. He quoted the beautiful drama, *Mudra Rakshasa* as his authority for the statements he made. He again repeated the story in another article of his, published in Asiatic Researches Vol. IX, wherein also he quotes the same drama without any foundation as his authority for the various statements he made. Dr. Wilson who felt satisfied at this so-called

* *Asiatic Researches—Vol. IV, P. 11.*

identification of the Mauryan Chandragupta with Sandracottus and Sandracyptus, rightly remarks as follows :—

"Sir William Jones was very imperfectly acquainted with his authorities as he cited 'a beautiful poem by Somadeva and a tragedy called the Tragedy of Chandra' for the History of this prince."

"It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of Chandragupta for, he continues to quote *Mudra Rakshasa* for various matters which it does not contain. Of these, the adventures of the king of Vikatapalli and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Greecian and Hindu histories than is actually the case." *

Afterwards Professor Lassen attempted to add further evidence in confirmation of this conjecture of Sir William Jones and later on Professor Max Muller had taken up this vexed subject and had finally concluded that Sandracottus and Sandracyptus of the Greeks was indentical with the Mauryan Chandragupta. Many European and Indian scholars had even then disapproved this so-called idcntification. It may be said that

* Dr. H. H. Wilson's Preface to his *Mudra Rakshasa*. .

neither Sir William Jones nor the supporters of his theory ever knew of the existence of Chandragupta, the founder of the Gupta Dynasty that succeeded to the throne of Magadha after the Andhra Dynasty, and of his son Samudra Gupta, the greatest Hindu Emperor that ruled in India in this Kaliyuga after the Great War and Chandragupta II, the son of Samudragupta nor were they aware that the lives and periods of these kings accurately coincide with the description of the lives and periods of the personages of Sandracottus Sandracuptus, and Sandracyptus as given by the Greek classical writers.

It may be particularly noted in this connection that Mr. Troyer had raised several objections to this mistaken identification. Professor Maxmuller has attempted to refute the same but without success and it may be said that Mr. Troyer's objections do still remain unanswered. Mr. Coopiah, the author of the Ancient History of India, was the first to point out this mistaken identification and to suggest that Sandracottus mentioned by the Greecian historians must be one of the Chandraguptas of the Gupta Dynasty. *

* Ancient History of India by Mr. Coopiah (pp. 198—199).

Later, Western Orientalists have ignored this question and continued with their theories relying upon this so-called identification of Mauryan Chandragupta with the Sandracottus of the Greek historians and made the Chronology and history of Ancient India more and more unsettled. The Learned Prof. Max Muller, has, no doubt, admits that this identification of Mauryan Chandragupta is opposed to all Hindu, Buddhistic and Jain traditions and authorities. He distinctly says that every attempt to go beyond and to bring the chronology of the Buddhists and Brahmins into harmony has proved a failure. *

Suffice it to say here that every attempt made by any historian with a preconcieved and prejudged notions to support this mistaken identification of Chandragupta, the founder of the Mauryan Dynasty who according to the Hindu Literature had ruled Magadha in the 16th Century before the Christian Era, with the Sandracottus of the Greek writers of Alexander the Great of 327 B. C., to bring their chronology into harmony with that of the Hindus and Buddhists, does really prove a failure. Professor Max Muller, accepting and supporting this conjecture of Sir

* A History of Sanskrit Literature by Prof. Max Muller (P. 135.)

William Jones denounces the chronological calculations given by the Ancient Hindu writers as vague and unsystematic and proceeds to lay down fallacious standards for fixing the dates of the chief events of the Ancient Indian History. *

The theory that Mauryan Chandragupta ascended the throne of Magadha in 322 B. C., is now taken as axiomatic by several of the Orientalists and this year is treated as a certain landmark in the History of Ancient India. Mr. Vincent A. Smith, the reputed historian and the author of "The Early History of India" gives this date 322 B. C., as the fixed point in the Chronology and History of Ancient India and made the Chronological calculations of the History of Ancient India by counting forwards and backwards the number of years of the reigns of the various Hindu Kings and Dynasties mentioned in the Puranas and Ithihasas of the Hindus written many Centuries ago. This system or theory of calculation has not only upset the actual Historical Traditions of Ancient India and of the Hindus but also the well established Eras of the Ancient Hindus, such as the

* A History of Sanskrit Literature by Prof. Max Muller
(pp. 262-282).

Kaliyugahda, the Yudhistira Saka, the Lauki-kabda, the Saka Kala, Harsha Saka, and so on that were frequently used in their literature by the Ancient Hindus in describing the Chronology and History of ancient times. The Chronological calculations given in Ancient Hindu literature, if accepted, would make the so-called identification of Sandracottus of the Greek writers of Alexander the Great of 327 B. C., with Chandragupta, the founder of the Mauryau Dynasty, incomprehensible. It is on this account the Western Orientalists who advocate this mistaken identity denounce the chronological calculations given by the ancient Hindu writers as vague and unsystematic and assert that it is impossible to find anything historical in their literature.

It has been generally said by the Western Orientalists that India did not possess any History of its own before the time of the Alexander the Great. Mr. Elphinstone assert that no date of any public event can be fixed before the invasion of the Alexander and that no connected relation of the national transaction can be attempted until after the Mahamadan Conquest. Later on Prof. Cowell says that it is only at those points where other

nations came into contact with the Hindus, that we are able to settle any details accurately.*

Prof. Max Muller, accepting this statement as a postulate, attempts to explain this supposed fact by the suggestion of the Hindus being a nation of Philosophers. † Dr. A. A. Macdouell says,

"History is the one weak spot in Indian Literature. It is, in fact, non-existent. The total lack of the historical sense is so characteristic, that the whole course of Sanskrit Literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology. Two causes seem to have combined to bring about this remarkable result. In the first place, Early India, wrote no History, because it never made any. The ancient Indians never went through a struggle for life like Greeks in the Persian and the Romans in the Punic Wars, such as would have welded their tribes into a nation and developed political greatness. Secondly, the Brahmins, whose task it would naturally have been to record great deeds, had early embraced the doctrine that all action and existence are a positive evil, and could therefore have felt but little inclination to chronicle historic events."

It may be said that Ancient India did not possess any works that are purely historical in the sense the West understands the term. But

* Elphinston's History of India. (Edited by Prof. Cowell 5th Editon). (p. 11.)

† A History of Sanskrit Literature by Prof. Max Muller (P 9).

it would be manifestly wrong if it is thereby meant to convey that the materials for studying history are wanting. Prof. Wilson, Col: Tod and Mr. M. A. Stein have clearly pointed out that the composition of historical works was not an art unknown to the Hindus. Prof. Wilson in his introduction to the translation of Vishnu Purana says,

"The Fourth Book contains all that the Hindus have of their Ancient History. It is tolerably comprehensive list of Dynasties and individuals. It is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of their earlier Dynasties must be granted, and the particulars preserved in some of them, are trivial and fabulous. Still there is an artificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions, which give to these traditions the semblance of authenticity, and render it likely, that these are not altogether without foundation. At any rate in the absence of other sources of information, the record, as it is, deserves not to be altogether set aside. *It is not essential to its celebrity or its usefulness, that any exact chronological adjustment of the different reigns should be attempted.* Their distribution amongst the several Yugas, undertaken by Sir William Jones, or his Pandits, finds no countenance from the original

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texts, farther than an identical notice of the age in which the particular Monarch ruled or the general fact that the Dynasties prior to Krishna precede the time of the Great War and the beginning of the Kali Age both which events were placed Five Thousand Years ago. This, may or may not be too remote; but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the Dynasties of Kings detailed in the Puranas, we have record, which although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an Era, and for as continuous a duration, as any in the credible annals of mankind."

* * * * *

"After the Great War, the Vishnu Purana in common with other Puranas which contain similar lists, specifies Kings and Dynasties with greater precision and offers political and chronological particulars to which, on the score of probability, there is nothing to object. In truth, their general accuracy has been incontrovertibly established." *

Col: Tod had clearly demonstrated in his Annals and Antiquities of Rajasthan, that historical works were once less rare in India than at present and that relics of the national

* Professor Wilson's Vishnu Purana Introduction, P.P.

History of the Ancient Hindus and of India are still in existence which can be unearthed by further investigation and research. He further opines that the time is not far too remote when the historians find sufficient materials to construct the true chronology and History of the Ancient India based on purely Indian authorities. He gives satisfactory and cogent explanation for the charges hurled against the Hindus by Prof : Maxmuller, and other Western Orientalists that the Ancient India possessed no National History of its own and that it should be doubted whether the ancient Hindus did really possess the sense or faculty of producing such works or in other words that the ancient Hindus were incapable of producing such works on National History. A few passages from Col. Ted's work are given below for reference.

" If we consider the Political changes and convulsions which have happened in Hindustan since Mohamed's invasion, and the intolerant bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion that the Hindus were ignorant of an art which has been cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly civilised as the Hindus, amongst whom the

exact sciences flourished in perfection, by whom the fine Arts, Architecture, Sculpture, Poetry, Music were not only cultivated, but taught and defined by the neest and most eloborate rules, were totally unacquainted with the simple art of recording the events of their History, the characters of their Princes and the acts of their reigns ? Where such traces of mind exist, we can hardly believe that there was a want of competent recorders of events, which synchronical authorities tell us were worthy of commemoration."

" After 8 centuries of galling subjection to conquerors totally ignorant of the classical language of the Hindus ; after almost every capital city had been repeatedly stormed and sacked by barbarous, bigotted, and exasperated foes : it is too much to expect that the literature of the country should not have sustained, in common with the other important interests, irretrievable losses."

" Those who expect from a people like the Hindus a species of composition of precisely the same character as the historical works of Greece and Rome, commit the very egregious error of overlooking the peculiarities which distinguish the natives of India from all other races, and which strongly diseriminate their intellectual productions of every kind from those of the West, their philosophy, their Poetry, their Agriculture are marked with traits of originality ; and in some may he expected to pervade their history, which, like the arts enumerated, took a character from its intimate association with the religion of the

people. It must be recollect more-over, that until a more correct taste was imparted to the literature of England and France, by the study of classical models, the chronicles of both these countries, and indeed of all polished nations of Europe, were at a much more recent date, as crude, as wild, and as barren as those of the early Rajaputs."

"In the absence of the regular and legitimate historical records, there are, however, other native works, (they may, indeed, be said to bound), which in the hands of a skilful and patient investigator, would afford no despicable materials of the history of India. The first of these are the Puranas and genealogical legends of the Princes which observed as they are by the mythological details, allegory, and improbable circumstances, contain many facts that serve as beacons to direct the research of the historian."

Mr. M. A. Stien, in his introduction to Kalhana's Raja Tarangani, published by him discussed this question as to the existence of Historical literature in India and says,

"It has often been said of the India of the Hindus that it possessed no history. The remark is true if we apply it to history as a science and art, such as classical culture in its noblest prose works has bequeathed it to us. But it is manifestly wrong if by history is meant either historical development or the materials for studying it. India has never known amongst its sastras, the study of History such as Greece and Rome cultivated or as modern Europe understands it. Yet the materials for such

study are equally at our disposal in India. They are contained not only in such original sources of information as Inscriptions, coins, and antiquarian remains generally; advancing research has also proved that written records of events are of traditions concerning them have by no means been wanting in Ancient India." *

Mr. N Chidambara Aiyer, in a foot note on page 2 of his introduction to his translation of Varahamihira's Brihatsamhita gives the following:—

"It may not be out of place to quote here a little from Louis Jaccoliot's 'Bible Le Inde.'

"The Rev. Fathers, Jesuits, Fransiscans, Stranger Missions and other Corporations unite with touching harmony in India to accomplish a work of vandalism, which it is right to denounce as well as to the learned world as to Orientalists. Every manuscript, every Sanscrit work that falls into their bands is immediately condemned and consigned to flames. Needless to say that the choice of these gentlemen always falls from preference upon those of highest antiquity, and whose authenticity may appear uncontested.

* * * *

Every new arrival receives a formal order, so to dispose of all that may fall into his bands. Happily the Brahmins do not open to them the secret stores of their immense literary wealth, philosophic and religious."

* Mr. M. A. Stiens Raja Tarangini, Vol. I, Introduction (p. 3.)

From these Statements it would be patent that Ancient Indian Literature is not wanting in materials, for knowing the real chronology and History of Ancient India and it is therefore a serious mistake to say that Ancient India left us no history worth the name, of ancient times and to denounce the chronological calculations and history given by the ancient Hindu writers as vague and unsystematic.

Ancient Hindu Literature does clearly give us a connected chronicle of the Hindus, from the beginning of the creation of the present world. The beginning of this present world, according to the most authenticate and authoritative calculations given by the Ancient Hindu Astronomers, dates back to about 196 crores of years from this date.

This account of antiquity of the creation of this world may seem to be ineredible and bewildering to some of us who are accustomed to learn from the writings of some of the Western writers whose version of the beginning of the creation of this present world could not go far beyond six thousand years before now. Dr John William Draper says :—

"It was generally admitted that the earth was about four thousand years old at the birth of Christ; but, so careless had Europe been in the study of its

annals, that not until A. D. 527 had it a proper chronology of its own. A Roman Abbot, Dionysius Exiguus, or Dennis the less, then fixed the Vulgar Era, and gave Europe its present Christian Chronology."*

But this supposed incredibility or improbability disappears when we consider the statements made by several geologists including Prof. Walcott, Prof. M. C. Gee and others based on scientific geological investigations and researches, that the present Earth is several millions of years old. Prof. Walcott says it is about seven crores of years old while Prof. M. C. Gee says that it is sixty crores of years old.

From the materials supplied to us by the Ancient Hindu Literature, the Ancient History of India may conveniently be divided into two periods for all chronological purposes and they may be called as Pre-historic and Historic periods. The dividing line between these two periods may be taken as the date of the Mahabharata war which took place between Pandavas on one side and the Kourawas on the other. The period prior to this Great War may be taken as prehistoric period and the one after that date as Historic period; for, all the Puranas

* History of the conflict between the Religion and Science
by Dr. J. W. Draper (page 183.)

and Ithihasas of the Hindus give the chronology and history of all the Hindu dynasties of Magadha from the Mahabharata War and from the beginning of this Kaliyuga.

Even the Orientalists who had contemptuously disregarded the ancient Hindu Literature such as Puranas, Ithihasas, and etc. as mere traditional records, had to depend upon the same for the history of any period anterior to the invasion of Alexander the Great in 327 B. C. All the historians both the Orientalists and the Orientals have admitted the fact of this Great War, though no two of them agree as to the exact date of its occurrence. Mr. Vincent A. Smith speaking about the various sources of original authorities for the early history of India says,

"For the period anterior to Alexander the Great, extending from 600 B. C to 326 B. C. dependence must be placed almost wholly upon literary tradition, communicated through works composed in many different ages, frequently recorded in scattered incidental notices."^{*}

Though many of the earlier European Orientalists were inclined to disperge the authority of these literary traditions recorded in Puranas and the Ithihasas of the Hindus,

* Early History of India (page 10.)

it is now admitted by almost all the Orientalists and have begun to recognise that the most systematic record of the historical traditions of India is that preserved in the dynastic lists and genealogies of the Puranas and Ithihosas of the Hindus. These lists of Dynasties and of the genealogies of Kings as given in the Puranas and Ithihosas are not merely imaginative and with the help of this literature it is quite possible for a research scholar making a thorough and impartial investigation to establish, beyond all doubt, the accurate chronology of India and the History of Ancient India. Justice F. E. Pargiter, retired judge of the Calcutta High Court and an eminent Research Scholar of the History of Ancient India, in his paper on the Ancient Indian Genealogies and Chronology says,

"These old genealogies, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common sense point of view.*

Mr. V. A. Smith, admits that the most systematic record of Indian Historical Tradition is that preserved in the Dynastic lists of the Puranas and that five out of these eighteen

* Journal of Royal Asiatic Society, 1910.

Puranas namely- Vayu, Matsya, Vishnu, Brahmanda and Bhagavata contain such lists and the Matsya is the earliest and the most authoritative.*

These Puranas give the lists of Dynasties with the genealogies of their kings that ruled at Magadha from the time of the Mahabharata War. In addition to the names, they furnish us with the years of rule of individual rulers as well, which helps the historian to find out the period of reign of a particular ruler if he is able to find out the exact date from which those chronological calculations were made. After the Great War, these Puranas say that twenty two kings of Barhadradha Dynasty ruled at Magadha for 1000 years. The number of years assigned to these individual rulers when totalled comes up to 1006 years. This difference of six years over a period of one thousand years is very negligible and it may be construed that the authors of these works gave the total period of the Dynasty in round figures as one thousand years. These Barhadradhas were succeeded by the Pradyota Dynasty and they, five in number, ruled for 138 years. After these Pradyotanas, the Saisunaga Dynasty succeeded to the throne of Magadha and ten kings of this

* Early History of India (page 11.)

dynasty ruled for 360 years and were succeeded by the Nanda Dynasty. Maha Padma Nanda or otherwise, known as Nanda was the founder of this dynasty. Mahapadma Nanda and his eight sons ruled for a period of one hundred years. These Nandas were put to death by Chanakya, otherwise well known as Kautilya or Vishnugupta who had thereafter placed Chandragupta, a son of Mahapadma Nanda by a Sudra wife named Mura, on the throne of Magadha. This Chandragupta is described as the founder of the Mauryan Dynasty as he assumed the surname of Maurya from the name of his mother.*

The Western Orientalists had wrongly identified the Sandracottus, Sandracuptus or Sandracyptus of the Greek classical writers of Alexander's invasion with this Chandragupta and fixed 322 B. C. as the date of his accession to the throne of Magadha and had begun to construct the Chronology and History of Ancient India by counting from that date, the various periods ascribed in the Puranas to Several Dynasties and individual Rulers.†

According to the Indian authorities Four Dynasties had ruled Magadha for 1604 years

* Puranas & Kaliyuga Raja Vrittantam.

† Early History of India - Appendix C.

after the great War and before the beginning of the reign of this Mauryan Chandragupta as detailed below.

1. Barhadradha Dynasty	1006 years
2. Pradyota Dynasty	138 ,,
3. Saisunaga Dynasty	360 ,,
4. Nanda Dynasty	100 ,,
TOTAL	1604 years

All the Puranas, Ithihasas and the other literature of the Hindus indicate that this Great War between the Kouravas and the Pandavas had taken place 37 years before the commencement of this present Kaliyuga which according to the traditions of the Hindus commenced in 3102 B. C. The Mahabharata War should therefore have taken place in about 3139 B. C.

If it is to be conceded that the date of this Great War is 3139 B. C., the reign of Chandragupta, the founder of the Mauryan Dynasty, the fifth in succession after the Great War, is to be stated to have commenced in 1535 B. C. (3139 - 1604), by which time the mighty Macedonian Empire to which Alexander the great belonged had not even come into existence, this clearly establishes that the theory of the so-called identification of Sandracottus of the

Greek writers of Alexander's invasion, with the Mauryan Chandragupta is unsound and fanciful. This carries back to a very remote antiquity the very high standard of civilisation and the Political History of the Hindus. The Orientalists accept the Dynastic Lists of the Puranas but question the long periods given for the reign of some individual rulers. For this they take the periods of reign of some of the kings of England that ruled from 1649 to 1901 A. D., draw the average years of reign for one ruler and with the average thus arrived at, compare the years of rule assigned to individual rulers who admittedly had reigned several centuries ago before the commencement of the Christian Era and say that the Puranic figures may be rejected without hesitation as being incredible.*

These Western Orientalists ignore the statements of the Greek classical writers that the people of India at that time, i. e., at the time of Alexander's invasion in or about 327 B. C. were living to a minimum age of 120 years and to a maximum age of 200 years.

"The Indians are not afflicted with headache, or tooth ache, or ophthalmia, nor have they mouthsores, or ulcers in any part of their body. The age to which

* Early History of India by Mr. V. A. Smith (page 45.)

they live is 120, 130 and 150 years, though the very old live to 200 years. (Arriae Ind 15; 12 and frag XXII C)*

"They are just, and of all men are longest lived, attaining the age of 170 and some even 200 years." ||

"According to Ktesis the Indian people which is called Pandore and occupies the valleys live for 200 years." †

"The peculiarities of the people of this kingdom excited the admiration of the macedonians. The Inhabitants were believed to attain the age of a hundred and thirty years, their longevity being the result of good health secured by temperance in diet." ¶

There is thus neither impossibility nor any improbability nor any inereditability when it is said that some rulers of the dynasties that ruled in ancient times prior to the 16th century before the Christian Era had ruled for 80 or 85 years when we find that the Hindus as a race were noted for longevity even as late as the 4th century B. C. There is no reason to discredit the periods of reign given in the Puranas on a mere surmise that they have recorded long periods of reign to some of their rulers. Let these Orientalists be referred

* Ancient India as described by Ktesis translated by Mr. J. W. Me Crindle (page 18)

|| Ibid, page 25

† Ibid, pag: 61.

* Early History of India by Mr. V. A. Smith (pag: 100.)

to the Biblical Chronology wherein the longevity of several persons and rulers in the very early centuries before the Christian Era was given to be several centuries. It is impossible to contend with any show of reason that the longevity of Hindu kings of the earlier dynasties as given in the Puranas and that too, not exceeding 80 or 85 years in a very few cases must be false. The Orientalists who assert that the Dynastic lists given in Puranas contain palpable absurdities in regard to the longevity of the princes of the Earlier Dynasties do not base their conclusion on any tangible evidence or material. Their remark that reliance cannot be placed on the number of years given for the rule of individual rulers of the earlier Dynasties is therefore unsound and unreliable and needs no serious consideration.

The date of the Mahabharata War is evidently a fixed and permanent land mark to start with for all chronological calculations of events of the ancient History of India; for, the Ancient Hindu Literature speaks of the Dynasties and kings of Magadha in precision from the time of the said War. The true chronology and History of Ancient India can therefore be correctly constructed only when we can fix with certainty this central point. To test

the truth or otherwise of the Chronology and History of Ancient India as gleaned from Indian sources, the chronological calculations as given in them are to be worked out and the results thus arrived at are, thereafter, to be verified with other available sources.

Many Orientalists have already attempted to find out the exact date of this Great War but no two of them agree. This date was differently given and the range of difference extended from the 24th century B. C. and the 1st century A. D. The great blunder that has been committed by them in finding out this date, is the so-called identification of the Mauryan Chandragupta with the Sandracottus of the Greeks. They take 322 B. C. as the commencement of the reign of this Chandragupta and count backwards for the date of the Mahabharata War by adding the interval of time between him and the Mahabharata War. Even by this method, we find them arriving at different dates basing their calculations on misconception of facts regarding the periods of reign of the various Dynasties that reigned at Magadha after the Great War and the chronological calculations given in the Puranas. Some of such mis-conceptions relate to the intervals of time between this Chandra-

gupta and the Mahabharata War, (2) between Mauryan Chandragupta and the commencement of the Andhra Dynasty and (3) between the Mauryan Chandragupta and Chandragupta, the founder of the Great Gupta Dynasty.

The Puranas give the interval of time between the birth of Parikshit and the coronation of Maha Padma Nanda, the founder of the Nanda Dynasty as 1500 years. The birth of Parikshit is coeval with the Mahabharata War and the commencement of the reign of the Barhadradha king Somadhi, the first of the Barhadradha Dynasty that ruled at Magadha after the Mahabharata War. We find different versions given in different copies as to the period of this interval and these are mainly due to the careless copying by the several scribes. The total number of years given to the individual rulers of the three dynasties that ruled before the coronation of Maha Padma Nanda and after the Mahabharata War, comes to 1504 years, but this is given as 1500 years in round figures by Kaliyuga Raja Vrittantam. Regarding this total we find different readings in different copies of the Puranas. Some manuscript copies of Matsya Purana and the Telugu Edition of the same give that the interval of time from the coronation of Maha Padma

Nanda back to the birth of Parikshit is one thousand and five hundred years. *

The Nagari Edition of this Purana reads as if this period is one thousand and fifty. †

This Edition is full of printer's mistakes and differs from the other Editions and manuscripts even in the classification of chapters and verses. The total of years of reign as given in this very work, to the individual rulers of the three dynasties said to have ruled at Magadha after the Great War and before the coronation of Maha Padma Nanda comes to 1504 years. All these clearly prove that the Original had been unscrupulously or carelessly or injudiciously meddled with by later scribes who copied the Originals. Hence the Expression "**Panchasaduttaram**" (i. e. fifty in addition) in the 2nd line of the Verse "**Yekameva Sahasrantu Jneyam Panchasaduttaram**" devoting the period of the said interval, given in this Nagari Edition, seems to be evidently a printer's devil or a scribes' mistake for "**Panchasatottaram**" (i. e. five hundred in addition) as given in other copies of this work. The Nagari Edition of Vayu ¶ and a Bombay

* Matsya Purana Chap. 271, Ver. 38.

† Nagari Edition of Matsya Purana Ch. 213—V. 36.

¶ Vayu Purana Chap. 99, Ver. 415.

Edition of Brahmanda Purana also give the same mistaken reading as in the Nagari Edition of Matsya Purana, while other copies of those Puranas give the correct reading of this interval as one thousand and five hundred years. Mr. F. E. Pargiter who notice these different readings reads this as "*Panchasatottaram*." He says in his note no. 21 on the word "*Panchasaduttaram*."

"So, in Matsya, generally, Vayu, Brahmana, Matsya, marked C. E and J the reading is "*Panchasatottaram*."

One version of Vishnu Purana reads that this interval is 1015 years. Here the reading is given as "*Yetadvarsha Sahasranthu Jneyam Panchadasottaram*" (i. e. know the interval is one thousand and fifteen years.) *

Mr. Pargiter finds the expression "*Panchadasottaram*" as "*Panchasatottaram*" in the manuscript copy of Vishnu Purana marked "L" by him. One version of Bhagavata Purana reads altogether quite differently and gives this interval of time as 1115 years. †

Here that portion of the Verse denoting the period of interval reads as "*Yetadvarsha Sahasrantu Satam Panchadasottaram*" the

* Vishnu Purana Book IV. Ch 24, Ver. 32.

† Bhagavata Puranam Skandha XII, Ch. II, Ver. 26.

total number of years given to the individual rulers of the three dynasties that ruled at Magadha from the birth of Parikshit till the date of the coronation of Maha Padma Nanda comes to 1498 years. Finding this disorepancy the commentators of the Bhagavata Purana while discussing this question had suggested that the correct reading of the expression "SATAM PANCHADASOTTARAM" (i.e. 115) should be "JNEYAM PANCHASATOTTARAM" (i.e. five hundred) thus it is evidently clear that these different readings in different copies are scribes' mistakes and the correct reading of the passage devoting the interval of time between the birth of Parikshit and that of the coronation of Maha Padma Nanda, the founder of the Nanda Dynasty is "YETADVARSHA SAHASRANTU JNEYAM PANCHASATOTTARAM" which means one thousand and five hundred years.

Some of the Orientalists taking these incorrect readings of 1015, 1050 and 1115 years as the interval of time between Parikshit and the coronation of Maha Padma Nanda and adding 422 years to those numbers fix the date of Mahabharata War in 1437 B. C., 1472 B. C., or 1537 B. C. Evidently they assume 322 B. C. as the date of the accession of Mauryan Chandragupta to the throne of Magadha and

assign 100 years to the rule of the Nanda Dynasty. Some gratuitously assign fifty years to the rule of the Nanda Dynasty and bring down the Mahabharata War to a still later date. All these Orientalists seem to have placed the commencement of the Kaliyuga coeval with the Mahabharata War. Although the Ancient Hindu Literature and Traditions clearly say that it had taken place 37 years before this Kaliyuga.

Mr. Pargiter, in his paper on the Ancient Indian Genealogies and Chronology, brings the beginning of this Kaliyuga to 1733 B. C. Later on, he has, however, placed the date of Mahabharata War in 1810 B. C. in his dynasties of the Kali Age. Here he gives the interval between the Great War or the birth of Parikshit and the coronation of Maha Padma Nanda as 1388 years assigning 920 years for the Barhadradhas, 138 years for Pradyotas and 330 years for Saisunagas.

Rai Bahadur Sri Sachandra Vidyarnava, an eminent Sanskrit Scholar who has written appendices to the English Translation of the Matsya Purana, places the date of this Great War in or about 1763 B. C., evidently following the so-called identification of the Mauryan

Chandragupta with the Sandracottus of the Greek writers. He says,

"The Method of Calculation adopted by the Puranas, however, is to take Nanda as the Starting point. The last of the Saisunaga was Mahanandin, who had a son by a Sudra woman. He was known as Maha Padma or the famous Nanda, whose eight sons succeeded him. This Nanda Family was brought to an end by the Indian Machavilli, Kau-tilya or Chanakya. Chandragupta was placed on the throne of the Nandas by this King-maker, Chanakya. About this event Mr. V. A. Smith says:—

"Mahanandin, the last of the Dynasty, is said to have had by a Sudra or low caste woman, a son, named Maha Padma Nanda who usurped the throne, and so established in Nanda family or Dynasty. This event may be dated in or about 322 B. C."

* * * * *

"The reference to this king is evidently to one of the Nandas. The date of the accession of Nanda is calculated from that of Chandragupta Maurya, who ascended the throne in 322 B. C. The Nanda Dynasty, according to Mr. Vincent Smith, lasted for 50 years, when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 B. C. is arrived at by Mr. V. A. Smith as the date of the accession of Maha Padma Nanda. But all the Puranas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations. The date of accession of Maha

Padma Nanda would, therefore, be 422 B. C. instead of 372 B. C."

This 422 B. C. is the starting point for calculating backwards & forwards in Puranic calculations.

Chandragupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Saisunaga Dynasty, and before which was the Pradyota Dynasty, and before that the Brihadradhas. The following table shows the period of the reigns of these Dynasties:—

1. Chandragupta's accession	322 B. C.
2. Nanda Dynasty	100 years
3. Saisu Nagas	360 years
4. Pradyotas	152 (?)
5. Barhadradhas from the time of Chaidyoparichara.	1000

Total 1612

Deduct from Chaidya }
to Sahadeva } 171

Balance 1441 and
Adding 322

1763 B. C. the

Year of the Great War.

* * * * *

The Great War, therefore, took place on the above assumption, one thousand four hundred and forty-one years before the accession of Chandra

Gupta in 322 B. C. or in other words that the Great War took place in or about 1763 B. C.*

While the corrupt readings of the Puranas give the interval of time between the birth of Parikshit and the coronation of Maha Padma Nanda as 1015, 1050 and 1115, Rai Bahadur Sri Sachandra Vidyarnava makes it 1341 years which is clear from the above mentioned calculations given by him. Later on at another place he fixes the date of the Mahabharata War in 1922 B. C. Even in this it is manifest that he had followed the so-called identification of the Mauryan Chandragupta with the Sandracottus though he accepts the interval of time between Parikshit and this Chandragupta to be 1500 years as is given by the Puranas and it is evident from the following passage of his:—

"It may be noted here that, though the Vishnu Purana repeats the traditional Verse that 1050 years was the interval between the inauguration of Nanda and the birth of Parikshit; yet the total given by it, are approximately the same as those given by the Matsya Purana. It says the Baradradas reigned for 1,000 years from Somadi (our figure is 920 years from Somadi to Ripunjaya). It then gives the reign of Pradyotas as 138 years which coincides with our figure. The Saisunagas

* Appendix to the Matsya Purana. Sacred Books of the Hindu Series.

reigned for 362 years, according to Vishnu Purana. Thus the total of these three figures is (1000 plus 133 plus 362) 1,500 years. This would give the Mahabharata War as 1922 B. C. Thus whether we take 1922 B. C. of the Vishnu Purana, or 1763 B.C. according to one calculation, or 1810 B. C. according to Mr. Pargiter, we can fairly say that the figure 1477 B. C. given in the datum of the above Verse, is untenable. Therefore we repeat that for the present, we take 1922 B. C. as the year of the Great War."

None of these scholars have given any reason why the traditional dates of the commencement of this Kaliyuga in 3102 B. C., and that of the Mahabharata War, 37 years prior to that date i. e., in about 3139 B. C., should be given up.

It need hardly be pointed out that these scholars have taken 322 B. C., as the date of the Mauryan Chandragupta's accession to the throne of Magadha and 422 B.C., or 372 B.C., as the date of the coronation of Maha Padma Nanda, not only for their calculations backwards to find out the dates of the Mahabharata War, and of the Monarchs and Dynasties that ruled at Magadha prior to the Mauryan Chandragupta, but also for their calculations forwards to find out the dates of the Monarchs and Dynasties that ruled at Magadha after Mauryan Chandragupta.

Kaliyuga Raja Vrittantam that has closely followed the version of the Bhavishyottara Purana, says that the interval of time between the coronation of Maha Padma Nanda and the commencement of the Andhra Dynasty is 800 years (Eight centuries) in round figures. The total number of years given to the various monarchs of the four dynasties that ruled at Magadha from the coronation of Maha Padma Nanda to the commencement of the Andhra Dynasty comes to 801 years (Nandas 100 years + Mauryas 316 years + Sungas 300 years + Kanvas 85 years). The Puranas give this interval as 826 or 836 years. They also mention that the interval of time between the birth of Parikshit and the end of the Andhra Dynasty as 2826 or 2836 years. Regarding this Matsya Purana reads,

Mr. T. S. Narayana Sastry who says that these lines do also find place in a manuscript copy in his Library, translates them as follow:—

"The correct interval between the Andhra Dynasty and Maha Padma Nanda is stated to be 836 years. It is also stated in the Bhavishya (Purana) that the interval of time that elapsed from the birth of Parikshit till the end of the Andhra Dynasty shall consist of as many such years (i. e 836 years) coupled with 2,000 years (their total amounting to 2,836 years.)"

Curiously enough the third line of the above verses does not find place in all the printed editions of the Puranas and in some manuscript copies as well. This might have been due to inadvertence or accident.

If it be conceded that the interval of time between the coronation of Maha Padma Nanda and the commencement of the Andhra Dynasty is 801 years or 836 years and Mauryan Chandra Gupta ascended the throne as these Orientalists say in 322 B. C. It would appear that the Andhra Dynasty commenced its rule in 379 A. D. or 414 A. D. As the Indian Literature says that the Andhras ruled for 506 years, it should be said that the ending of the Andhra's rule at Magadha was about 885 or 920 A. D., which is apparently absurd. It is needless to say that this absurdity has arisen by assuming 322 B. C. as the date of the accession of Mauryan Chandragupta to the throne of

Magadha from the mistaken identification of Mauryan Chandra Gupta with the Sandracottus or Sandracyptus of the Greeks.

To get over this absurdity the Orientalists taking advantage of figures regarding the total periods of reign given to these Dynasties of Kings, that have crept in some of the manuscript copies of the Puranas, read the interval of time between the coronation of Mahapadma Nanda and the commencement of the Andra Dynasty as if it were the interval of time between the coronation of Maha Padma Nanda and the end of the Andhra Dynasty and say it was 836 years. To make up this figure they read the total figures assigning 100 years to the Nanda Dynasty, 137 years to the Mauryan Dynasty, 112 years for Sungas, 45 years to Kanvas and 450 years to the Andhra Dynasty. The total number of years given by these Orientalists to the rule of these four Dynasties that ruled at Magadha before the commencement of the Andhra Dynasty is 394, while the Puranas and the ancient Hindu literature give it as it is more than 800 years. Thus we find a difference of more than four centuries between the two calculations. This is not a

small difference which can be lightly passed over.

Evidently Mr. V. A. Smith, who, in constructing the chronology of the later Dynasties, assumed 322 B. C. as the commencement of the reign of the Mauryan Chandra Gupta 50, 137, 112 and 45 years of reign to the Nanda, Mauryan, Sunga and Kanva Dynasties respectively, seems to have felt that this difference of more than four centuries could not be easily and conveniently passed over. He presumes at one place that the Andhras were compelled to submit to the irresistible forces at the command of the Mauryan Kings of either Chandragupta or Bindusara and recognise the suzerainty of Magadha though the nation was described by Magasthenis as independent and at another place he says that they shook off the imperial yoke and re-asserted their independence under the Government of a king named Simukha after the withdrawal of the strong arm of Asoka, during the reign of his (Asoka's) feeble successors very soon after the close of his (Asoka's) reign or possibly even before its (Asoka's reign) close. He further says that this new Dynasty extended its sway with such extra-ordinary rapidity that in the reign of its second King Krishna,

the town of Nasik near the source of the Godavari in the Western Ghats, was included in the Andhra Dominions, which thus stretched across India and surmises that this independent Andhra Dynasty must have begun about 240 or 230 B. C. long before the suppression of the Kanvas in about 28 B. C. that the Andhra King who has slain Susarman, the last of the Kanvas, cannot possibly have been Simukha, that the Andhra Dynasty ruled at Magadha from 28 B. C. to 235 A. D. and that the slayer of Susarman, the last of the Kanvas must have been one or other of the three Andhra Kings Nos. 11, 12 or 13 (11. Shandawati or 12. Mrigendraswati or 13. Kuntalaswati) and thus seems to have felt satisfied that he has satisfactorily explained the difference of four centuries between the Calculations of the Orientalists and the ancient Indian writers.*

The Edicts of Asoka whom the Western Orientalists consider to be the Grandson of Chandragupta, the founder of the Mauryan Dynasty, clearly show that the Andhras were mentioned among the people resident in the outer circles of his Empire. To get over this, he presumes that they were, subject to the

* (His 'Early History of India' Pp. 205—218.)

imperial command, doubtlessly enjoying a considerable degree of autonomy under their own Raja, but what his authority for this position was, he has not given. Further he does not give any authority for his statement that Simukha was not the first Andhra King who established the rule of the Andhra Dynasty at Magadha after putting an end to the rule of Susarman, the last of the Kanvas, while all the Puranas and the Ancient Indian Literature in one voice say that Simukha is the first Andhra Monarch who put an end to Susarman, and established the Andhras rule at Magadha which fact he does not fail to recognise. These inferences of his are drawn from fanciful and unsubstantiated possibilities and probabilities, setting at naught several statements definitely and distinctly made several centuries ago in the Ancient Indian Literature without assigning any reasons whatever and it is very unsafe to place any reliance upon such inferences in attempting to know the true chronology and the History of Ancient India.

From the Puranas and the other ancient Indian Literature we find that, after Nanda Dynasty, the Mauryan Dynasty ruled for 317 years at Magadha. The Sunga Dynasty

succeeded the Mourians and rules for 300 years. These Sungas were succeeded by the Kanvas who ruled for 85 years. After these Kanvas, the Andhra Dynasty succeeded to the throne of Magadha and ruled for 506 years. Chandra Sri was the last ruling Monarch of this Andhra Dynasty. His wife's sister's husband Chandragupta, it was said, intrigued with Chandra Sri's wife and put an end to the life of Chandra Sri and thereafter being appointed by the Queen as the Regent of her minor son Puloman, in which position he continued for seven years, had put to death Puloman also, the last nominal king of the Andhra Dynasty and declared himself with the help of the Lichchavis to which family, his wife and Chandra Sri's wife belonged, as the Emperor of Magadha and established a new Era after his name. This Era is known as Gupta Era and his Dynasty is known as Gupta Dynasty. This Era was in vogue for several centuries in Northern India. The Orientalists state that 320 A. D. was the commencement of this Era, but there is absolutely nothing to support this presumption.

This Chandragupta, the founder of the Gupta Dynasty, ruled for 7 years and after whom his son Samudragupta, the greatest of

the Hindu Emperors that ruled India after the Great War in this Kaliyuga ruled for 51 years. Samudragupta was succeeded by his son Chandragupta II who ruled for 36 years. Samudragupta had carried on many victorious wars and added many countries to his empire. The Ancient Hindu Literature clearly shows the invasions of the Persians, the Greeks, the Hems and other foreigners from the West during the reigns of the latter Monarchs of the Ahdhra Dynasty and these Monarchs of the Gupta Dynasty. It was also said that these Gupta Kings had received foreign ambassadors in their courts. Regarding Samudragupta Mr. V. A. Smith says :—

“ By a strange irony of fate this Great King—Warrior, Poet, and Musician—who conquered nearly whole India, and whose alliance extended from the Oxus to Cylone, is unknown by name to the historians of India. His lost fame has been slowly recovered by the minute and laborious study of inscriptions and coins during the last 70 years; and the fact that it is now possible to write a long narrative of the events of his memorable reign is perhaps the most conspicuous illustration of the success gained by patient archaeological research in piecing together the fragments from which alone the chart of the authentic early history of India can be constructed.”*

* Early History of India by Mr. V. A. Smith.

The following table gives the interval of time between the Nanda Dynasty and Chandragupta of the Gupta Dynasty.

1. Mauryan Dynasty	316 years.
2. Sunga Dynasty	300 ,,
3. Kanva Dynasty	85 ,,
4. Andhra Dynasty	506 ,,
Total	1207 years.

It has already been shown that the Ancient Indian Literature shows that the reign of Chandragupta, the founder of the Mauryan Dynasty had commenced from 1535 B. C. The interval of time between this Chandragupta, the founder of the Mauryan Dynasty and that of Chandragupta, the founder of the Gupta Dynasty as given by the same authorities is 1207 years. Hence it is evident that the accession of Chandragupta, the founder of the Gupta Dynasty to the throne of Magadha was in 328 B. C. (1535 — 1207). As was already pointed out, Chandragupta ruled for 7 years i. e. from 328 B. C. to 321 B. C. Samudragupta, the Son of Chandragupta ruled for 51 years (i. e.) from 321 B. C. to 270 B. C. and Chandragupta II, son of Samudragupta ruled for 36 years, (i. e.) from 270 B. C. to 234 B. C.

The Ancient Hindu Literature definitely tells us that Chandragupta, the founder of the Gupta Dynasty, was ruling at M agadha from 328 B. C. to 321 B. C. just at the time of the invasion of Alexander the Great. A close unprejudiced and unbiased investigation would demonstrate that the descriptions of times and lives of these Monarchs of the Gupta Dynasty exactly answers the descriptions of the times and lives of the personages of Sandracottus, Sandracuptus or Sandracyptus of the Greek Classical writers and proves unquestionably the so-called identification of Sandracottus, or Sandracyptus with Chandragupta, the founder of the Mauryan Dynasty is manifestly wrong.

Prof. Max Muller says:—

“ Every thing in Indian Chronology depends on the date of Chandragupta. Chandragupta was the grand-father of Asoka and the Contemporary of Seleukas Nicator.”

* * * * *

“ Although we look in vain in the literature of the Brahmins or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events, related by Alexander's companions, with the historical traditions of India, one name has fortunately been preserved by classical writers who describe the events immediately following Alexander's conquest,

to form a connecting link between the history of the East and the West. This is the name of Sandracottus or Sandraeyptus, the Sanskrit Chandragupta." *

It is not out of place if we say that Prof. Max Muller had started his investigations and researches with a pre-concieved theory based on the mistaken identification of Sandracottus or Sandraeyptus of Greek classical writers, with Chandragupta, the founder of the Mauryan Dynasty and with this as the pivot of his investigations he, naturally enough, looked in vain in the literature of the Brahmins or of Buddhists of the time of Mauryan Chandragupta for any trace of identity with the historical events related by the Alexander's companions. Hindu Literature says that this Manryan Chandragupta ascended the throne of Magadha in 1535 B. C. Alexander the Great is said to have invaded India in or about 327 B. C. It is highly regrettable that these scholars, even after the history of Chandragupta, Samudragupta and Chandragupta II of the Gupta dynasty answering the descriptions of times and lives of Sandracottus and Sandraeyptus is known should persistantly hanker upon their

* History of Sanskrit Literature by Prof. Max Muller (p. 141—142.)

pet theory of the identity of Mauryan Chandragupta with the Sandracottus or Sandracyptus of the Greek writers.

If it be recognised that Chandragupta, the founder of the Gupta Dynasty, is identical with the Sandracottus or Sandracyptus of the Greek writers of Alexander's invasion, the version of the Greek Classical writers that Chandragupta or Sandraeottus was ruling in Magadha in 327 B. C. is not inconsistent with the chronology furnished by the Hindu Puranas. The interval of time between this Chandragupta and the Mahabharata War or the birth of Parikshit both these events being coeval, as described in the Puranas and other Ancient Indian Literature is 2811 years. So the date of the Mahabharata War would seem to be about 3138 B. C. (2811 + 327) and agrees with the historical traditions of the Hindus that it had taken place in about 3139 B. C. This shows that Chandragupta, the founder of the Gupta Dynasty ascended the throne of Magadha in 328 B. C. i. e. just about a year prior to the Alexander's invasion and established a new Empire called Gupta Empire which fact also exactly tallies with the descriptions of the events related by Alexander's companions. This identification of Chandragupta; the founder of the Gupta Dynasty with

Sandracottus of the Greek classical writers of Alexander's invasion would not only exactly agree with all the Chronological Calculations and the historical events of Ancient India as given in the Ancient Indian Literature and the traditional records of the Hindus in all their particulars, but also agrees with the historical events of India related by the Alexander's Companions failing which it is always an impossibility to know the true chronology of events of Ancient India.

Besides these genealogies of Dynasties and their periods given in Puranas, there are other systems of calculations also available in the Indian Literature to find out the date of the Mahabharata War. In this case also the facts are misconceived and a wrong interpretation and dates are given to the Sakas (Eras) used. Dr. G. Thibant and Mahamahopadhyaya Sudhakara Dwivedi had attempted to fix the date of the Mahabharata War in or about the year 2448 B. C. For this position they seem to rely upon a Verse of Varahamihira in his Brihat-samhita and later on quoted by Kalhana in his Raja Tarangini defining the interval of time between the reign of Yudhistira and the Saka Kala. The said verse reads as follows :—

"Asan Maghasu Munayah Sasati prudhivim Yudhistire
 Nrupatan
 Shad Dvika Pancha Diryutah Saka kala stasya
 Rajnyasya." *

This stanza has been translated both by the Hindu and European Orientalists as follows:—

"When Yudhistira ruled the Earth, the Munis (Saptershis or the Constellation of the Great Bear) were in Magha (Nakshatra or asterism.) The interval between his time and the Saka kala is 2526 years."

The authorship of this Verse seems to have been attributed to Vriddha Garga. We find this verse given for the first time by Varahamihira in his Brihatsamhita. †

Varahamihira deals with the course of seven seers (Constellation of the Great Bear) in chapter XIII of the said work. In verses 1 & 2 of the same chapter he declares that he would tell according to the theory of Vriddha Garga, the Course of these seven seers and immediately afterwards he gives this verse in question. From this it is evident that Vriddha Garga is one of the ancient astronomers who expounded certain astronomical theories as to the motion of these seven seers. This Vriddha

* Varahamihira's Brihatsamhita Chap III, V-3 and Kalna's Raja Tarangini Chap. 1, Ver 56.

† Varahamihira's Brihatsamhita. Chap XIII, Verse 3.

Garga belongs to a school who says that the Seven seers have a retrograde motion and that they were in Magha during the time of Yudhistira and so Varahamihira in pursuance of such theory of Vriddha Garga asserts the interval of time between the time of Yudhistira and the commencement of Saka kala as 2526 years. A close perusal of this Chapter does clearly show that the author of this verse is Varahamihira himself.

This verse of Brihatsamhita distinctly asserts that the interval of time between the time of Yudhistira and the "Saka kala" is 2526 years, that is in otherwords Yudhistira lived 2526 years before the commencement of "Saka-kala." It cannot but be said that Kalhana also who had taken this for the chronological Calculations in his Raja Tarangini, had misconceived this Saka kala to be the Salivahanasa which was commenced in 78 A. D. and was in vogue when he wrote Raja Tarangini. He wrote his Raja Tarangini in the years 1070 of the Salivahanasaka (i. e. 1148 A. D.) for, he says in verse 52, of Canto I of the said work that the then current year 1070 of the 'Saka kala' corresponds to the year 24 of the Laukikabda. Laukikabda according to the Hindu traditional records commenced after 25 had elapsed

from the commencement of this Present Kaliyuga in Commemoration of Yudhistira who ascended the Heavens. This would make the year 3377 B. C. (3102—25) as the commencement of the Laukikabda (or Laukika Era, or Laukika kala) from the traditional records of the Hindus. So the year 1070 of the Salivahanasaka as meant by Kalhana would be 4224th ($3077 + 1070 + 77$) years of Laukikabda. As it is usual in common usage, Kalhana had left out the centuries and mentioned the then current year of Laukikabda as 24. If 'Saka kala' mentioned in the said verse of Varahamihira is meant Salivhana Saka of 78 A. D. it would appear that Yudhistira's rule ended in or about 2448 B. C. (78 A. D. minus 2526 years). To get over this difficulty that had arisen by this mistaken identity of Saka kala with Salivhana Saka (or Era of Salivhana), Kalhana presumed that the War between the Kauravas and the Pandavas had taken place 653 years after the commencement of the present Kaliyuga. *

He has evidently accepted the traditions of the Hindus that this present Kaliyuga commenced in 3102 B. C.

The correctness of this date as presumed by Kalhana mainly rests upon the identity

* His Raja Tarangini-canto I, Verses 49 to 51

of Saka Kala with that of Salivahana Saka of 78 A. D. 'Saka' means 'Era' or 'Kala'. Kala means 'Era' or 'Saka' and the word Saka Kala is therefore had to be interpreted as 'Era Era' or 'Kala Kala' or 'Saka Saka' which conveys no meaning at all and it can never be considered that it was so used by Varahamihira. Then what is the Era meant by Varahamihira? Before the establishment of Salivahana Saka in 78 A. D. Several Sakas (or Eras) such as Yudhistira Saka, Harsha Saka, Vikrama Saka etc. and were in vogue in Ancient India. Varahamihira is supposed to have written his Pancha Siddhantika in the year 427 of Saka Kala. *

In his works he used Saka Nripa Kala, Saka Bhupa Kala, and Sakendra Kala as synonymous terms to Saka Kala. So this Saka Kala evidently refers to some other Era other than Salivahana Saka of 78 A. D. because Salivahana was never known as a Saka King. Oriental Scholars in general refer Saka Kala to Salivahana saka in their Chronological calculations and do not explain or give any reason why it should be so identified while there are several other Kings who had established Eras after their names.

* His Pancha Siddhantika Chapter I, V.8-10.

The people of Persia were called 'Sakas' by the ancient Hindus. Greeks called them 'SACAE'. It is an admitted fact by all the historians that this Persian Empire was first established by Cyrus the Great in 550 B. C. *

This was the successor of the Median Empire which flourished after the ruins of the old Babylonian Empire. This change is undoubtedly a memorable event in the ancient history of the world. Herodotus distinctly says that this Cyrus, who overthrew the Median Empire and established the Persian Empire, had numbered his years from the date of the establishment of his Persian Empire and that the other nations of the world had also acknowledged the said date as the commencement of a Special Era. During the Wars between the Medians and the Babylonians and in the final wars to overthrow the Median Empire and to establish his Persian Empire, Cyrus had the strong and timely help of the Indian Kings both directly and indirectly and this accounts for his success to a great extent in overthrowing the power of the Medians. †

* Encyclopaedia Britannica 9th Edition Vol. XVIII (pp. 565.)

† M. Rollin's History of Cyrus pp. 129 to 136 and also Xenophon's Cyclopaedia I., 1, Page 22 & 23.

The Indian Kings, who were to a great extent instrumental by their help in getting this Persian Empire founded by Cyrus the Great (Kuru in Sanskrit), had willingly acknowledged him as an Emperor and accepted the Era commenced by him. As Persians are called 'Sakas' by the Hindus, their Empire is called Saka Samrajyam and this Saka Samrajya Kala is called as 'Saka Kala.' In view of the definite statement of Herodotus that this Persian King (Saka King) Cyrus (Kuru) mentioned his years from the date of the establishment of his Persian Empire (Saka Samrajyam) and that all nations of the world had recognised this as a Special Era, the synonymous terms Saka Kala, Sakendra Kala, Saka Bhupa Kala, and Saka Nripa Kala used by Varahanihira in his Pancha Siddantika and Brihat Samhita, clearly indicate that this same Era was meant; for the words 'Indira,' Bhupa, and Nripa have the same meaning i. e. 'King.' So all these terms Saka Kala, Saka Nripa Kala, Saka Bhupa Kala, and Sakendra Kala were evidently mentioned to denote the same date, i. e. the date of the establishment of 'Saka Samrajyam' by the Saka King Cyrus the Great in 550 B.C. Now, the interval of time between Saka Kala

and Yudhistira's time as given by the above quoted verse is 25, 26 years. So Yudhistira's time must have ended by 3077 B. C. (2526 + 550). All the Puranas and the other ancient Indian Literaturo say that Yudhistira lived for 25 years after the commencement of this Kaliyuga, and that the Mahabharata War took place 37 years before the commencement of this Kaliyuga. Hence the commencement of this Kaliyuga was in the year 3102 B. C. (3077 + 25), and the date of the Mahabharata War was in or about 3139 B. C. (3102 + 37).

In this connection, it is not out of place to say that many of these Orientalists in almost all cases where dates are given in Saka years, of events that occured in earlier times, have wrongly identified every such Saka year with the years of Salivahana Saka of 78 A. D. and of the other Eras of a later date. This wrong identification has not only caused a great confusion but has also done irretrievable harm to the chronology and history of ancient India. In cases where the dates are given in Kaliyugabda in various Raja Vamsavalies i.e., chronicles of Kings that ruled in different parts of India, it does not seem that these Orientalists have even attempted to make a patient investigation or research

for finding out the truth or otherwise of the dates given therein. They started on wrong hypothesis and on the strength thereof rushed to the conclusion that the dates given therein in Kaliyugabda must be a mistake; for instance, Nepala Raja Vamsavali published by Dr. Pandit Bhagavan Lal Indraji gives the dates in Kaliyugahda. *

This Vamsavali gives the lists of several Dynasties with the genealogies of their Kings that ruled Nepal from a time anterior to the Mahabharata War to about the 17th century after the Christian Era. The fifth of these Dynasties is shown as Surya Vamsa Dynasty and the sixth as Thakur Dynasty. It gives us the names of 31 Kings of this Surya Vamsa Dynasty with the number of years of their individual reigns. The last of these was Viswa Deva Varma and he was succeeded by his son-in-law Ainsu Varma who belongs to Thakur Dynasty. This Amsu Varma, the first king of sixth or the Thakur Dynasty was said to have been crowned in the year 3,000 of this Kaliyuga i.e. in 101 B. C.

We find some inscriptions of Siva Deva Varma of Nepal who belongs to the fifth or the

* Indian Antiquary Vol XIII (pp. 411 ff)

Surya Vamsa Dynasty and he is the 27th King of the same. The Vamsavali says that Siva Deva Varma, the 27th King reigned for 61 years, the 28th King Narendra Varma, reigned for 42 years, the 29th King Bhimadeva Varma reigned for 36 years, the 30th King Vishnu Deva Varma reigned for 47 years and lastly Viswa Deva Varma, the 31st King reigned for 51 years. These kings from the 27th to the 31st both inclusive are shown to have reigned for 237 years prior to the Coronation of Ainsu Varma, the 1st King of the Sixth or the Thakur Dynasty which followed the Surya Vamsa Dynasty. Thus from this account given in the Nepala Vamsavali it is clear that Siva Deva Varma, the 27th King of the fifth or the Surya Vamsa Dynasty, commenced his reign in 338 B.C. (101 B.C. + 237 years prior to that.) In some of the inscriptions of this Siva Deva Varma whose full name with his Royal Titles appears to be Parama Bhattaraka Mahrajadhiraja Siva Deva Varma, reference was made to the years in Harsha Samvat. In a Charter issued by this Siva Deva Varma the date of his accession to the throne was given as Harsh Samvat 119. From the accounts given in the Nepala Vamsavali we find that this Siva Deva Varma Commenced his rule in 338

B. C. and reigned till 277 B. C. for 61 years. If this date 338 B. C. is the 119th year of Harsha Samvat it must be said that Harsha Samvat or Harsha Saka mentioned therein had commenced from 457 B. C. (338 + 119.)

Dr. Fleet and other Orientalists have assumed this Harsha Samvat as an Era established by Harsha Vardhana Siladitya of Kanyakubja who is said to have ruled from 606 A. D. the date of the accession of this Siva Deva Varma to the throne of Nepal as 725 A.D. (606 + 119) and proceed to say that the dates given in this Vamsavali in the years of Kali-yugabda must be a mistake. It is manifestly wrong, in the first place, to assume the founder of this Harsha Samvat as Harsha Vardhana Siladitya of Kanyakubja who is said to have reigned from 606 A. D. and in the second place, to presume that this Harsha Vardhana Siladitya established an Era. Banabbatta, his court poet who wrote his Biography did not make any mention of the so-called Era having been founded by him. Hiuen-Tsang, a Chinese traveller who is said to have visited his court during his travels in India, has not stated anywhere in his works that this Harsha Vardhana Siladitya had started an Era after his name. If this Harsha Vardhana Siladitya had really inaugu-

rated any Era either from the date of his Coronation or otherwise. Bana Bhatta, his court poet, and Hiuen-Tsang, the Chinese traveller of his time would never have omitted to make mention of this most memorahle event. Further no such tradition that he established an Era exists. Thus there is ahsolutely no evidence justifying the assumption that this Harsha Vardhana Siladitya of Kanyakuhja (Kanooj) had founded any sueh Era. Then the question "If Harsha Samvat referred to in this Charter does not refer to Harsha Vardhana Siladitya of Kanyakuhja whom does it refer to ?" arises. The solution for this question is very simple. The Ancient Hindu Literature tells us the existenee of a Harsha Saka of Sri Harsha Vikramaditya of Ujjain, just about four centnries prior to the Era of 57 B. C. started hy Vikramaditya of Malwa. Kalhana's Raja Tarangini says that this Sri Harsha Vikramaditya of Ujjain having earried on a victorious cam-paign against the Sakas who occupied a short time before that, the western portion of India lying to the west of the river Sindhu or Indus, drove them away or suhjugated them, that he was ealled Sakari (the Enemy of the Sakas) and that he had also estahlished a Saka in com-memoration of this success which was, no

doubt, acknowledged and accepted by all the Hindu Kings of the Northern India. This event was placed at 457 B. C.*

Abu Raihan Mohammad Ibu Ahmed Alberuni or otherwise well known as Alberuni, the celebrated Mohammadan historian says that the year 400 of the Yadhgird—the gauge year—corresponds to the year 953 of the Era of Salivahana, 1088 of the Samvat or Vikrama Era 1488 of the Era of Sri Harsha and 4132 of Kalikala and that the New year's day of this Gauge year 400 fell on the 9th March 1031 A. D.

According to Alberuni, the commencement of the Era of Sri Harsha falls on 457 B.C. (1488—1031) the Era of Vikramaditya on 57 B. C. (1088—1031) the Era of Salivahana on 78 A.D. (1031—953) and the Era of Kalikala on 3102 B. C. (4132—1031.) He further says that this Era of Sri Harsha was in his time i. e. about the 11th century after the Christian Era, largely current in Nepal and other countries in the Northern India. It is thus quite evident from this statement of Alberuni that this Harsha Samvat used by the kings of

* Kalhana's Raja Tarangini Chap. III verses 124—129

† Alberuni's India—Translated by Edward E. Sachan Vol. II Chap. XLIX (pp. 5-7)

Nepal refers to this Era of Sri Harsha Vikramaditya of Vuujain and was largely current in that country.

If it is conceded that the Harsha Samvat refers to the Sri Harsha Era spoken to by Kalahana, Alberuni and other Indian writers, Siva Deva Varma of Nepal ascended the throne of Nepal in 338 B. C. (457 B. C—119) which exactly tallies with the date assigned by the Nepala Raja Vamsavali and that this present Kaliyuga commenced in 3102 B. C. Thus the date of the Mahabharata War is 3139 B. C. as it is said to have taken place 37 years before the commencement of this Kaliyuga.

Mr. V. Gopala Aiyer in his Chronology of Ancient India brings down this date of the Mahabharata War to 1193 B. C. and the commencement of the present Kaliyuga to 1177 B. C. This scholar also has relied upon the verse of Varahamihira quoted in Kalhana's Raja Tarangini. He seems to be a staunch follower of Sir William Jones who says that from an arrangement of the seasons in the astronomical works of Parasara the War of the Pandavas could not have happened earlier than the twelfth century before Christ.*

* Asiatic Researches Vol. IV p. 6.

To arrive at the figure and to point out this verse as an authority for his position he had ingeniously corrected the original "Saka Kala" into "Sakya Kala" and mis-interpreted the sentence "SHAD DWIKA PANCHĀ DVI-YUTAH" which means 25×26 into 25×26 i. e. 650. Evidently, Mr. Gopala Aiyer had realised that Saka Kala as mentioned in this verse is not in reference to the Era of Salivahana of 78 A. D. but that it is meant some other Era. He has, therefore, surmised it to be Sakya Kala as he thought it would suit his purpose to bring the date of the death of Sakyamuni or Gautama Buddha which he places in 543 B. C. as some Orientalists say and concludes that Yudhistira lived about 1193 ($543 + 650$) B. C. and that, therefore, the present Kaliyuga commenced in 1177 B. C. He corrects the original 'Saka Kala' into Sakya Kala on the pretext of a supposed wrong metre in the last portion of the said verse. In fact there is nothing wrong either grammatically or even according to Lakshana. The same had been accepted by several ancient writers. Thus the correction of Saka Kala into Sakya Kala is unwarranted. Next as to the wrong interpretation of the number of years of interval of time as

$25 \times 26 = 650$ he has not given any reason why it should be so interpreted. On the same line of reasoning one might contend it has to be interpreted as $2+5+2+6$ or $2 \times 5 \times 2 \times 6$ or 2×526 or 252×6 . The language used in the verse does not give any scope for interpretation other than 2526 years. The interpretation and the correction made by Mr. Gopala Aiyer are not warranted and could not at all be taken into consideration and his conclusions thus arrived at are, therefore, not correct.

Sir William Jones says that, from an arrangement of the seasons in the astronomical works of Parasara, the War of the Pandavas could not have happened earlier than the twelfth century before the Christ. *

He has not given what those arrangements of seasons were or what his reasons were to draw that conclusion as to the date of this Great War. Col. Wilford who took up this subject afterwards says,

"Parasara lived about 1180 years before Christ. It has been so asserted. As. Res. Vol. II in consequence of the observation of the places of the Colures. But Mr. Davies asserts that this must have been made 1391 years before the Christian Era. This is also confirmed by a passage of the

* As. Res. Vol. IV p. 6.

Parasara Samhita in which it is declared that Udaya or heliacal rising of the Canopus (when at a distance of 13 degrees from the Sun, according to Hindu astronomers) happened in the time of Parasara on the 10th of Kartice ; the difference now amounts to 23 degrees.*

This Parasara who has compiled Parasara Samhita had given references to the commencement of the Summer Solastice and Winter Solastice in his time and from the references so made, Mr. Davies says that he must have lived in about 1391 B. C. Heliacal rising of Canopus has nothing to do with his work. From these imperfect statements it is certainly to be doubted whether he had investigated the work himself or simply made vague statements from what he had imperfectly heard from his Pundits. So much need not be said about this matter but for the unquestioning acceptance thereof by several Orientalists who made the so-called arrangement of seasons as recorded in Parasara's work as a basis for their determination of the date of this Great War. It is therefore necessary to find out the correct positions given in the said astronomical work and in other astronomical works as well and to examine the assumption of Sir William Jones.

* Asiatic Researches Vol. V, p. 288.

On a very close observation of the arguments of these several Orientalists they all refer to one and the same statement made by Varahamihira in his Brihatsamhita Chap. III, Verses 1 to 4. Mr. N. Chithambara Aiyer, in his translation of this work, has translated those verses as follows :—

1. At one time, the Sun's southward course (Dakshinayana) commenced on his reaching the middle of Aslesha (the ninth constellation), and its northward course (Uttarayana) on its reaching the beginning of Dhanista (the twenty-third constellation, the Dolphin of European astronomers). This must have been the case as we find it so recorded in ancient books.
2. Whereas at present the one course of the Sun (Dakshinayana) commences at the beginning of Capricornus (Makara). That is so and different from what it was at one time, can easily be ascertained from actual observation as follows :—
3. Either from observing some distant point in the horizon where the Sun rises or sets or from observing ingress and the egress of the end of shadow of a perpendicular rod placed at the centre of a big horizontal circle, the change in the Sun's course can be detected.
4. If the Sun should change his course before reaching Makara (Capricornus) he will bring evil on the west and south; and if he should

do so before reaching Karkataka (Cancer)
he will bring evil on the south and east.

From this it is evident that Varahamihira had definitely given the arrangement of seasons i.e., Dakshinayana and Uttarayana in the times of the ancient astronomers Parasara and Garga and in his time, and distinctly notices differences between those two positions. Bhattacharya in his commentary on Varahamihira's Brihatsamhita while commenting on the 1st verse has clearly stated that during the times of Parasara and Garga, the summer solstice or Dakshinayana had taken place when the Sun was in the middle of Aslesha. Or in other words when the Sun reached 113 Bhagas and 20 Kalas (i.e., $113^\circ - 20'$) and that the Winter Solstice or Uttarayana had taken place when the Sun reached the beginning of Dhanista or in other words when the Sun reached 293 Bhagas and 20 Kalas (i.e., $293^\circ - 20'$). During Varahamihira's time the summer solstice or Dakshinayana had commenced when the Sun was in the beginning of or in the first portion of, Karkataka or in other words when the Sun reached 93 Bhagas and 20 Kalas (i.e., $93^\circ - 20'$). This is so because Varahamihira who states this only approximately in his Brihatsamhita, has definitely stated in

his Pancha Siddhantika, a scientific work on astronomy, that Dakshinayana commenced during his time on the Sun reaching the last point of Punarvasu.* Bhattotpala the commentator of Brihat Samhita quotesthis verse of Pancha Siddhantika and says that Dakshinayana commenced in Varahamihira's time when the sun reached the last point of Punarvasu.† Similarly Uttarayana or winter solastice in his time commenced when the Sun reached the middle of Uttarashadha i.e., the first part of Makara or in other words when the Sun reached 273 Bhagas and 20 Kalas (i. e., $273^{\circ}-20'$) of the Ecliptic. At the present time in the year 5030 of this Kaliyuga corresponding to 1929—30 A. D., Dakshinayana or summer solastice according to the Hindu Almanacs commenced when the Sun was in the first portion of Ardra or when the Sun reached 67 Bhagas and 18 Kalas (i.c., $67^{\circ}-18'$) and the winter Solastice or Uttarayana commenced when the Sun was in the third pada of Mula or when the Sun reached

* Varahamihira's Pancha Siddhantika, Chap 3, Ver. 59.

† Bhattotpala's Commentary on Brihat Samhita—Siddhanta Bheda—Chap 11 p. 41.

‡ Bhattotpala's Commentary on Brihat Samhita Chap. III (p 23).

247 Bhagas and 18 Kalas (i.e., $247^{\circ}-18'$) of the Ecliptic.

The difference in the above shown arrangements of AYANAMS is caused by the precession of Equinoxes or AYANAGATI as Hindu astronomers call it. If we know the rate of this Ayanagati, it will be very easy to calculate the distance of time from us to Varahamihira and Parasara and Garga, the astronomers and those between Parasara, Garga and Varahamihira. Varahamihira himself gives this rate of Ayanagati as $50'26''$ per year. Surya Siddhanta gives this rate as $54''$ per year and the modern astronomers give this rate at $50'26''$ per year, while the French Savant Mons. M-de Verrier gives it as $50'24''$ per year. It is already shown that Dakshinayana or Summer Solstice had commenced during the time of Parasara and Garga when the Sun reached $113^{\circ}-20'$ in the Ecliptic and now in 1929-30 occurred when the Sun reached $67^{\circ}-18'$ in the Ecliptic. So the difference between these two positions is $46^{\circ}-2'$ ($113^{\circ}-20' - 67^{\circ}-18'$). By taking $50''$ as the rate of Ayanagati per year as given by Varahamihira the distance of time between us and Parasara and Garga will be 3314 years in round figures. That is to say, the astronomers Parasara and

Garga were living 3314 years before now or about 1385 B.C. (3314—1929.) Mr. Colebrooke who fixes the Mahabharata War in the 14th Century B. C., basing his calculations on these positions of the Sun at the commencement of Winter and Summer Solstices during the times of Parasara and Varahamihira says that Parasara was living in the 14th century before Christ. Mr. Davies fixes the date of Parasara as 1391 B. C. Similarly we find a difference of $26^{\circ}2'$ between our time in 1929-30 and that of Varahamihira's time. Calculating this difference at $50''$ per year as in the above case we arrive at 1874 years as the distance of time between us and Varahamihira. So Varahamihira appears to have been living at about 55 A. D. (1929—1874). Even assuming that the time of Parasara was 1391 B. C. overlooking the small difference we have between our calculations and that of Mr. Davies, or that Parasara was living in the twelfth century before Christ as Sir William Jones conjectures, how could it be asserted that the Mahabharata War could not have taken place earlier than the 14th or the 12th century before Christ? What has this Parasara or his Samhita to do with the Mahabharata War.

Probably Sir William Jones or other Orientalists, who fix the date of the Mahabharata War from the date of Parasara, identify this astronomer Parasara who is the author of the astronomical work, Parasara Sainhita, with the Great Venerable Sage Parasara, father of Krishna Dwaipayana or Vyasa Maharshi and the author of Vishnu Purana and Parasara Smriti. We find different astronomical works known as Brihat Samhita or Parasara Tantra or Vriddha Parasariyam which appear to have been compiled by different authors bearing the same name of Parasara at different times. There is no authority or evidence whatever to establish the identity of these Parasaras who compiled works on astronomy or to identify any of them with the Great Sage Parasara, father of Vyasa Maharshi, nor do we find any think so to connect with him from any of these astronomical works. Besides these Parasaras who compiled astronomical works we find several other works such as Parasara Purana, Parasara Dharma, Parasara Bhashya and so on that go in the name of Parasaras. If we begin to ascribe any of these works to the Great Sage Parasara, we can conveniently bring down the date of the Mahabharata War to any date we want, any date

after the Christian Era to our time not excepted. The same remarks equally apply to the arguments of our Orientalists based on the Garga Siddhanta and the times of Garga, to fix the date of the Mahabharata War. It seems the same mistake committed in identifying the astronomer Parasara with the Great Sage Parasara, has been committed by these Orientalists in this case also by identifying wrongly the astronomer Garga with Gargacharya, Sri Krishna's preceptor.

This astronomer Garga or Gargacharya makes mention of a king Salisuka. Mr. Gopala Aiyer, who examined this question, says that this Salisuka was one of the successors of the Mauryan King Asoka, grandson of Chandragupta, the founder of the Mauryan Dynasty and that he can never be said to have lived earlier than 322 B. C. Evidently Mr. Gopala Aiyer also was under the misconception that Mauryan Chandragupta was identical with the Sandracottus or Sandracyptus of the Greek writers of Alexander's invasion. From the positions of the Sun at the commencement of summer and winter Solstices during the time of this Garga, it was astronomically shown that this Garga must have been living in the 14th century before the Christian Era and

that he was almost a contemporary of Parasara, the astronomer. This Garga makes mention of Salisuka, a Mauryan King. He is considered by some to be fourth in succession from Asoka, the grandson of Chandragupta, the founder of the Mauryan Dynasty, though the Puranas say that he is the 9th King in the Dynasty. Overlooking this controversy for the present it is quite clear that Salisuka must either be a contemporary or an earlier king to this Garga. So Salisuka must have been living either in the fourteenth century or earlier than that. At any rate Chandragupta, the founder of his Dynasty who was even according to the controversy in the 7th degree of ascendancy, or Asoka in the 4th degree of ascendancy from Salisuka must have been living much earlier than the 14th century before the Christian Era. This in itself definitely proves that the identity of Mauryan Chandragupta with the Sandracottus or Sandracyptus of the Greek writers of Alexander's invasion of 327 B. C. is manifestly wrong. According to the Chronological calculations given in the Puranas, Salisuka was ruling at Magadha from 1334 B.C. to 1321 B.C., Asoka from 1473 B. C. to 1437 B. C. and Chandragupta from 1535 B. C. to 1501 B. C. which

exactly answers to the dates obtained by astronomical calculations. Of course, these dates are calculated from 3139 B. C. as the date of the Mahabharata War.

Archdeacon Pratt fixes the date of Mahabharata War in 1181 B. C. He calculates the interval of time between Varahamihira and Parasara as 1680 years from the difference of the positions of the sun at the commencement of Winter and Summer Solstices during their times. He accepts the difference of $23^{\circ} - 20'$ and the rate of Ayanagati as $50''$ as given by Varahamihira, but he assumes that the position of the Sun given at the time of Varahamihira were observed in the year 3660 of the Kaliyuga which corresponds to 499 A. D. Thus assuming that Varahamihira was living in the year 3660 of this Kaliyuga i. e. 499 A. D., he places the Mahabharata War in 1181 B. C. (499 A. D — 1680) evidently misconceiving this astronomer Parasara as no other person than the Great Sage Parasara, the father of Vyasa. In the first instance he has not given any authority to show that the positions of the sun as given in Varahamihira's time existed in the year 3660 of this Kaliyuga. For the reasons already given, the conclusion that the Mahabharata War took place in 1181 B. C.

based on the gratuitous presumption that the positions of the sun given in Varahamihira's time existed in the year 3660 of this Kali-yuga and on the mistaken identity of the astronomer Parasara with the great sage Parasara, is therefore incorrect and cannot be relied upon.

Dewan Bahadur L. D. Swamikannu Pillay places the Mahabharata War in 2402 B. C.* Varahamihira's verse already quoted above says that the interval of time between Yudhistira and the Saka Kala was 2526 years and that during the reign of Yudhistira, the Munis (i. e. Sapta Rishis or Great Bear) were in Magha. Mr. Swami Kennu Pillay also seems to have misconceived Saka Kala as Salivahana Saka of 78 A. D. He bases his calculations on the astronomical positions. He conjectures that the ancient Hindu astronomers knew very well that the Sapta Rishis i. e. the constellation of Ursa Major or the Great Bear had no motion of the Planets. Even in this conjecture he assumes the first Nakshatra in all probability was Krittika and not Aswami. On this assumption he presumes that the Sapta Rishis were in Krittika at the commencement of this

* His Indian Ephemeris Vol. I Part 1 pp. 482—483 Para 6 of Appendix V.

Kaliyuga in 3102 B. C. As it was said that these Sapta Rishis were in Magha at the time of Yudhistira and as they are supposed to spend a century (100 years) in each Nakshatra, he at once concludes that the Sapta Rishis who were in Magha at the time of Yudhistira had completed seven centuries after the commencement of this Kaliyuga before they got into Magha, as Magha is the eighth Nakshatra from Krithika, which would mean the beginning of the eight century from O (zero) Kaliyuga i. e. from 3102 B. C. and that this takes us to 2402 B. C. (3102—700) for the date of the Mahabharata War. Further he satisfies himself that this date is not very distant from 2448 B. C. the date recorded by Varahamihira's verse.

It may be noted here that regarding the motion of these Sapta Rishis, there are two schools of thought, leaving aside the third school which says that these Sapta Rishis have no motion at all. One School of thought gives them a retrograde motion, while the other gives them a forward motion. Ancient Hindu Literature is unanimous that the Laukika Era or Laukikabda was started when 25 years had elapsed after the commencement of the Kaliyuga i.e.. in 3077 B. C. (3102 B. C.—25) in

commemoration of Yudhistira who left this mundave world and ascended the Heavens. Kaliyuga Raja Vrithantham distinctly and definitely mentions that this event happened when Sapta Rishis entered Aslesha, after 25 years had elapsed from the commencement of the present Kaliyuga. We need not here consider the vexed question whether the Sapta Rishis have a forward motion or a retrograde motion and it is enough if we take into our consideration, only the fact that Laukikabda was started after 25 years had elapsed from the commencement of this Kaliyuga i.e., in 3077 B.C. (3102 B.C.—25). All the Puranas, Ithihasas and the other ancient Indian Literature unanimously assert that these Sapta Rishis have completed one cycle and commenced their second round during the time of the 27th Andhra King. As these are said to spend a century in each Nakshatra, they take 2700 years to complete one cycle. So the 27th Andhra King must have been ruling in 377 B.C. (3077 B.C.—2700). There is some controversy as to who that 27th Andhra King was. According to one version Puloman II was the 27th Andhra King and the other version is his successor Siva Sri Satakarni was the 27th Andhra King. The chronological calculations given in

the Puranas and the Kaliyuga Raja Vrithantham show that Puloman II reigned from 409 B. C. to 377 B. C. and his successor Siva Sri Satakarni reigned from 377 B. C. to 370 B. C. If it is meant Puloman II, the 2nd cycle of the Sapta Rishis commenced at the end of his reign or if Siva Sri is meant, the second cycle of Sapta Rishis commenced at the beginning of his reign. This would, in any case, clearly establish that the theories of the identification of Manryan Chandragupta with the Sandracottus or Sandracyptus of 327 B. C. and the Mahabharata War having taken place in 2402 B. C. are manifestly wrong.

Prof. Weber seems to be of opinion that the Vedas would date from about 1400 B. C. from internal evidence and the astronomical data given therein and that consequently the Mahabharata War could not have taken place earlier than the 14th century before the Christian Era. It appears he has drawn this inference that the Mahabharata War could not have taken place earlier than the 14th century B. C. as Veda Vyasa is considered to be the compiler of the Vedas as the Puranas show that this Veda Vyasa the compiler of the Vedas was living at about the time of the Mahabharata War, as Yajurveda Samhitas both Sukla and Krishna

speak of Parasara, the father of Veda Vyasa who is said to have written the Epic of Mahabharata War, and as one Parasara was astronomically shown to be living in the fourteenth century before the Christian Era. Lokamanya Bala Gangadhara Tilak, though he agrees with these European Orientalists and places this Mahabharata as in the 14th century before the Christian Era, had, by several arguments, shown in his 'Orion' that the Rig Veda must have been composed more than 4500 years before Christ and in his latter work "The Arctic Home in the Vedas," he had conclusively demonstrated that some portions of the Vedas must have been compiled in the Glacial and Post Glacial periods, long before the Krita Yuga but misconceiving the ages of Krita, Treta, Dwapara and Kali Yugas to be 4000; 3000; 2000; and 1000 human years for Divine years respectively, places their composition about 10,000 B. C. In his Gita Rahasya or Karmayoga Sastra he says that the Maitriyupanishat which is admittedly a latter production and which is not included in the list of ancient Upanishads, must have been composed about 1800 B. C. Prof. Jacobi of Bonn fixes the beginning of the Vedic Age to an age anterior to at least 4,000 B. C. Thus the inference

ces drawn by Prof. Weber from the internal evidence that the Vedas would date from about 1400 B. C. are not sound and convincing and cannot be relied upon. Further it appears that this Professor also has been under the misconception that Parasara mentioned in the Sūnritis or Vedas is identical with Parasara, the astronomer who from the astronomical data given by him as to the positions of the Sun at the commencement of summer and winter Solstices during his time, was found to be living in the 14th century before the Christian Era.

Prof. Weber seems to be under the impression that at the time of the compilation of the Vedas, the Vernal Equinox occurred when the Sun was in the Krittika. Messrs. Tilak and Gopala Aiyer also do not seem to be free from this misconception. Mr. Gopala Aiyer quotes some passages from Taittireya Brahmanas wherein Krittika is described as the month of Nakshatras. No doubt, at several places in the Vedas, Krittika is so described as the month of Nakshatras, especially more so in Yajur Veda to which Taittireya Saṁhita and Brahmanas belong and it is so described in connection with Yagnyams or Yajanas, Sacrifices or other religious ceremonials where Sacrifices should

necessarily be offered to Agni. Agni is said to be the presiding deity over the constellation of Krittika. Krittika is, therefore, considered to be the most auspicious and is consequently given the first place amongst all Nakshatras for the commencement of such Yajanas or other religious Karmas and for giving the Sacrificial offerings to Agni ; for, it is said that, if offerings are given in Krittika, Agni, who presides over that constellation directly receives and is pleased with such offerings. It is for this reason that the Krittikas are given the first place amongst all Naskatras in all saorificial rites and not because Krittika was considered as the first amongst all Nakshatras for astronomical calculations in those ancient times when the Vedas were compiled, nor even because the Vernal Equinox had taken place when the Sun was in Krittika when they were compiled. Mr. Tilak has also pointed out that when some portions of the Vedas were written the Vernal Equinox appears to have occured when the Sun was in Mrigasira or Punarvasu ; for, these were shown as in the case of Krittika to be the first of all Nakshatras. We find clearly from Garga, the author of a Smriti, that Krittika, Sravista, Anooradha, Rohini, Magha, Bharani

and others are shown as the first of all Nakshattras, of course, each for the performance of special religious rites, for each purpose, a particular Nakshatra is given prominence and is considered to be the first of all Nakshattras. Hence it is clearly wrong to draw inferences from such statements that particular Nakshatra was treated by the Ancient Hindus of those times as the first Nakshatra for astronomical calculations or that the Vernal Equinox in those times occurred when the Sun came to that particular Nakshatra.

According to the authentic and authoritative astronomical calculations the Vernal Equinox recedes back by one Nakshatra (constellation) at the end of every 960 years and the Vernal Equinox will occur again in the same Nakshatra after $25,920$ (960×27) years. The Ancient Indian astronomical works give the beginning of the creation of the world about 196 crores of years ago and several such cycles of 25,920 years have elapsed from the beginning of the creation. The Hindu Literature says that these venerable sages Vedavyasa and Parasara were at least living from the beginning of the present Mahayuga which according to the Hindu astronomical

ealculations had commenced more than Sixty Lakshs of years before now. Even assuming that the references as to Krittika, Mrigasira, or Punarvasu, or any other Nakshatra, were made in the Vedas, Samhitas, Brahmanas, &c to show that the Vernal Equinox happened when the Sun was in that Nakshatra during the time when they were eomplied, how can one be certain to which particular Cycle of 25,920 years any such Vernal Equinox should be assigned and it is simply preposterous to assume that such Vernal Equinox occured in the last rotation.

Now let us see whether we can have any internal evidence from the Mahabharata itself that would enable us to know the exact date of this Great War. Is it possible to think that Veda Vyasa who had eomplied this great work has not given us any material to find out the exact date of such a great event as the Mahabharata War that was waged between the Pandavas and the Kauravas on the fields of Kurukshetra and in which all the kings and rulers of India had taken part on one side or the other? Veda Vyasa has certainly recorded the astronomieal positions for this great event in the Mahabharata itself,

The Mahabharata definitely says that Sri Krishna left for the court of Duryodhana as a messenger of peace on the morning of Kartika Sukla Dwadasi in the auspicious constellation of Rohini and that he returned the very evening to Dharmaputra i. e. Yudhistira being unsuccessful in his attempts to effect a compromise between the Pandavas and the Kauravas. * This was about a fortnight before the actual commencement of the War. Afterwards preparations for the war were made by both the parties and Duryodhana gave orders to his armies to march to the battle field Kurukshetra in the auspicious constellation of Pushya i. e., on Kartika Krishna Panchami and the war had been actually commenced on Amavasya i. e. Kartika Krishna Panchadasi or Amavasya in the constellation of Jyesta, presided over by Indra, which happened seven days subsequent to that date. †

The War thus began with Bhishma as the commander-in-chief of the Kauravas and Drishtadyumna, the King of Panchala as the commander-in-chief of the Pandavas. Bhishma, the field martial or commander-in-chief

* Udyoga Parva Chap. 82 Vers. 6-29.

† Udyoga Parva Ch. 142, Vs. 16-18 & Chap. 150, v.3.

of the Kauravas received a mortal wound on the evening of the tenth day of the battle and retired from the battle field. He was placed on a bed of arrows in which condition he lived for 58 nights afterwards waiting for the arrival of Uttarayana or Winter Solastice to cast off his mortal body. The battle was continued for 8 days after his fall. Drona was the commander in-chief of the Kaurava forces for five days when on the fifth day i.e. the 15th day of the battle on Margasira Sukla Trayodashi, he was killed by Arjuna. Afterwards Karna took up the command of the Kauvra armies and fought for two days and fell on the battle filed on the 17th day of the battle. i. e. on Margasirsha Sukla Purnima when the Moon was in the constellation of Mrigasirsha. The next day i. e. on the 18th day of the battle Margasirsha Krishna Pratipad, Salya, the King of Madra who was then appointed to the command of the Kaurava armies was killed in the afternoon and Duryodhana was killed by Bhima in a single combat between Bhima and Duryodhana on that very evening. Thus the War is said to have ended on the 18th day after its commencement.

It is stated in the Epic that after the close of the War the Pandavas observed

pollution for sixteen days from the date of the death of Duryodhana and on the 25th day from the date of the fall of Bhishma in the battle field obsequial rites were performed in honor of the heroes that were killed in the battle and on the 26th day being compelled by Sri Krishna and Vyasa to assume the throne, Yudhistira marched to Hastinapura and that on the 27th day he was duly installed on the throne. Being instructed by Sri Kishna, Yudhistira accompanied by his brothers, Sri Krishna and others, set out to meet Bhishma on the 29th day. Then Srikrishna tells Bhishma that he would live for 30 days more from that date till the Sun enters on his northernly course and asks him to dispel the grief of Yudhistira by his teachings. *

Bhishma was thus waiting for the commencement of Uttarayana or Winter Solastice to cast off his mortal body. Yudhistira finding out that the Sun had ceased his journey towards the South and that he had commenced his northward journey, went to Bhishma followed by his brothers, his mother Kunti, Sri Krishna, Vidura, and other relations and priests with all the necessary preparations.

* Santi Parva Chap. 50- Verses 10-18 and the commentary of Nilakantha on the same.

Bhishma beholding Yudhistira surrounded by his ministers, the Lord Sri Kishna welcomed him thus.

" Dristya Praptosmi Kaunteya Sahamatyo Yudhistira
 Parivrittohi Bhagavan Sahasramsurdivakarah "
 " Asta Pancha satam ratryah Sayanasya dyama gatah
 Sareshu Nisitagreshu Yadha Varsha Satam tada "
 " Magbo�am Samam prapto Masah Saumyo Yudhistira
 Trihhaga Seshah, Pakshoyam Suklo Bhavitu marhati"**

दृष्ट्या प्राप्तोस्मि कौन्तेय सहामात्यो युधिष्ठिर
 परिवृत्तोहि भगवान् सहस्रांशु दिवाकरः
 अष्ट पञ्चशतं रात्र्यः सायनस्याद्यामगतः
 शेरेषु निशिताश्रेषु यथा वर्षशतं तथा
 मघोयं समं प्राप्तो मास स्सौम्यो युधिष्ठिर
 त्रिभागशेषः पक्षोयं शुल्को भवितु मर्हति.

These stanzas are translated by Mr. Manmadha Nath Dutt as follows. †

" By good luck, O son of Kunti, thou hast come here with all thy Councillors, O Yudhistira! The thousand rayed maker of day, the holy sun has begun his northward course." 26

" I have been lying on my bed here for fifty eight nights. Stretched on these sharp pointed arrows I have felt this period to be as long as it were a century." 27

* Anusasanika Parva—Chap. 167—Vers 26—28.

† Mahabharata in English Edited by Mr. M. N. Dutt—
 Vol. III p. 349.

"O Yudhistira, the Lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be ever.

28

From this it is clear that Bhishma spent 58 nights after his fall and that on the 59th day he cast off his body. We know he had fallen in the battle field on the 10th day of the Great War. It is said he died in the Lunar month of Magha and in the bright fortnight—Sukla Paksha—when according to his calculations three fourths of the said month still remained unexpired. This shows that a fourth part of the month (i. e. $7\frac{1}{2}$ Tithis) was over by the time of his death. This statement clearly makes us understand that by the time of Bhishma's death the first seven Tithis and half of the eighth Tithi in the bright half of the lunar Month of Magha expired. That is Magha Sukla Ashtami was passing and that half of Ashtami still remained.

It is also distinctly said in the Mahabharata that Bhishma breathed his last on Magha Sukla Ashtami in Robini Nakshatram when the sun reached the Meridian i. e. at midday. * It is clear from these statements we find in Santi Parva and Anusasana Parva,

* Santi Parva Chapter 46, Verses 1-4.

Bhishma had waited for 58 nights after his fall for the commencement of Uttarayana and that on Magha Sukla Astami in the constellation of Rohini just at midday, cast off his body. Here we are thus definitely and distinctly given the date on which Uttarayana commenced immediately after the Mahaharata War and that Uttarayana in that year commenced on Magha Sukla Saptami.

Magha Sukla Saptami is noted as an important day by the Hindus and is called Ratha-Saptami, i. e. the Seventh day on which the chariot of the sun turned so as to move northwards and the next day after that is called Bhishma Astami, the day on which Bhism died and they are so used even to this day.

It is already shown that Bhishma died on the noon of the 68th day after the commencement of the War and we learn that he died on Magha Sukla Astami. So the 68th day after the beginning of the War is Magha Sukla Astami. Pushya and Margasira, the two lunar months prior to Magha cannot in any year contain more than 59 days. Eighth day in Magha was passing. Hence it is clear that this Great War commenced on the last date of the lunar Month Kartikam i. e. on the Amavasya day of Kartikam. Further as it is said

the Nakshatram of this 68th day was Rohini, the 68th Nakshatra prior to that happens to be Jyesta, presided over by Sakra (i. e. Indra). These exactly tally with the day and Nakshatra as stated to be the day on which this Great war commenced.

Now from this internal astronomical evidence as detailed in this Great Epie, relating to the death of Bhishma and the eommencement of Uttarayana or Winter Solastice immediately after the War, let us try to find out what the exact date of this event is.

We have learnt that after the sun eom-menced his Northwards journey Bhishma died at noon (i. e. mid-day) on Magha sukla Astami when the Moon was in the constellation of Rohini. The day and night on that day were of equal duration. So the time when Bhishma breathed his last was 15 Ghatikas after sunrise on Astami. Mr. Narayana Sastry who has thoroughly examined this question in his 'Age of Sankara' proves that according to calculations Rohini on that day should have ended at about 32 Ghatikas after sun rise. So the Moon was in Rohini for 17 Ghatikas after Bhishma's death. Or in otherwords the Moon entered into Rohini 43 Ghatikas before Bhishma's death. This shows that the Moon was in the latter

portion of the third quarter of Rohini, at the time when Bhishma passed away and that even in this 3rd quarter which consists of 15 Ghatikas, 13 Ghatikas passed away. The 3rd quarter of Rohini commences at $46^{\circ} - 40'$ in the Ecliptic and ends with 50° . So the Moon must have been at $49^{\circ} - 33' - 20''$ ($46^{\circ} - 40'$ plus $(13/16$ of $3^{\circ} - 20'')$

As seven and half Tithis in that month passed away before Bhishma's death, the distance between the Moon and the Sun was 90 degrees ($12^{\circ} \times 7\frac{1}{2}$) as one Tithi makes a distance of 12 degrees in the Ecliptic. So the Sun must have been at the time of Bhishma's death, at $319^{\circ} - 33' - 20''$ ($49^{\circ} - 33' - 20''$ the portion of the Moon minus 90 degrees). The winter Solstice or Uttarayana must have commenced with Ratha Saptami at about the midnight of the previous day. There will be a difference of $1\frac{1}{2}$ degrees between the actual commencement of the Uttarayana or Winter Solstice and the time of Bhishma's death. This gives us the position of the Sun in the Ecliptic at the commencement of Uttarayana at the time of Bhishma's death which took place immediately after or 68 days after the commencement of the Mahabharata War as $318^{\circ} - 31' - 20''$ ($319^{\circ} - 33' - 20''$ minus $1^{\circ}30' - 0''$)

in the Ecliptic or in otherwards in the 4th quarter of Satabhisha which commences with $306^{\circ}-40'$ and ends with $320^{\circ}-0'$ in the Ecliptic.

Now during our time in 1929-30 A. D. Uttarayana or Winter Solastice has occured when the Sun reached 247 degrees and 18 minutes ($247^{\circ}-18'$) in the Ecliptic or in otherwords when the Sun was in the 3rd pada of Mula. Thus we find a difference of $70^{\circ}-45'-20''$ ($318^{\circ}-3'-20''$ minus $247^{\circ}-18'-0''$) between the positions of the Sun at the commencement of Uttarayana or Winter Solastice at the time of Bhishma's death and that of ours in 1929—30 A. D. This difference is caused by the precession of Equinoxes. The rate of this precession is given as $50\cdot26''$ per year. So the distance of time at this rate between the position of the Sun at the time of Bhishma's death and the position of the Sun in our time in 1929—30 A. D. is $70^{\circ}-45'-20''$ divided by $50\cdot26''$ $\frac{(70^{\circ}-45'-20'')}{50\cdot26''}$ years or 5069 years in round figures. This clearly shows that Bhishma breathed his last in 3139 B. C. (5069-1930) which is exactly 37 years before the commencement of this present Kaliyuga as the Hindu Traditions and Literature maintain. We know that

Bhishma lived for 68 days after the beginning of the Mahabharata War and that he died on Magha Sukla Astami. So the Mahabharata War must have commenced on the Amavasya day of Kartika and lasted for 18 days from that day to Margasira Krishna Pratipad. Mahabharata says that the Paksha at the end of which Mahabharata War commenced contained only 13 Tithis. In all such cases the following Paksha would contain 16 Tithis. Thus the total period from Kartika Amavasya to Margasira Krishna Pratipad is 18 full days and the Mahabharata War must have taken place about 2 months and eight days prior to Bhishma's death i. e. in 3139 B. C.

Thus the Epic Mahabharata itself gives us incontravertable proof from internal astronomical evidence that the Mahabharata War took place in 3139 B. C. It is this date of the Mahabharata War that is taken as the starting point by the Puranas and the other Indian Literature for all Chronological calculations of historical events of Ancient India. If attempts are made to know the dates of Several Dynasties and Monarchs as given in the Puranas by calculating from this date 3139 B. C., we do certainly arrive at the true Chronology and know the real History

of Ancient India and they agree completely with all the Traditional records of the Hindus, Buddhists, and Jains and show us clearly that the Chronological calculations given in the ancient Indian Literature are absolutely correct and systematic. The true date of the Mahabharata war completely disproves the so-called identification of Mauryan Chaudragupta with the Sandracottus or Sandracyptus of the Greek Writers and the Chronology and History of ancient India constructed on such misconception. It need hardly be said that the various theories and dates given by several Orientalists as to the date of this Mahabharata War are manifestly wrong and cannot be relied on as having any value in constructing the Chronology and the History of Ancient India.

Taking this year 3139 B. C. as the date of the Mahabharata War and a starting point for the construction of the Chronology and History of India after the Mahabharata War, the Chronology of various Dynasties that ruled at Magadha from the said War till the end of the Great Gupta Dynasty, of course, based on the Puranic and the other ancient Indian Literature would be as follows :—

The date of the Mahabharata War
3139 B. C.

I. BARHADRADHA DYNASTY.

	Years,	From. B. C.	To. B. C.
1. Somapi or Marjari	.... 58	3139	3081
2. Srutasrava	.... 64	3081	3017
3. Apratipa	.... 36	3017	2981
4. Niramitra	.... 40	2981	2941
5. Sukruta	.... 58	2941	2883
6. Brihatkarina	.... 23	2883	2860
7. Senajit	.... 50	2860	2810
8. Srutanjaya	.... 40	2810	2770
9. Mahabala	.... 35	2770	2735
10. Suchi	.... 58	2735	2677
11. Kshema	.... 28	2677	2649
12. Anuvrata	.... 64	2649	2585
13. Dharmanetra	.... 35	2585	2550
14. Nirvritta	.... 58	2550	2492
15. Suvrata	.... 38	2492	2454
16. Drudhasena	.... 58	2454	2396
17. Sumati	.... 33	2396	2363
18. Suchala	.... 22	2363	2341
19. Sunetra	.... 40	2341	2301
20. Satyajit	.... 83	2301	2218
21. Virajit	.... 35	2218	2183
22. Ripunjaya	.... 50	2183	2133

II. PRADYOTA DYNASTY.

	Years.	From. B. C.	To. B. C.
1. Pradyota	.... 23	2133	2110
2. Palaka	.... 24	2110	2086
3. Visakhayupa	.... 50	2086	2036
4. Janaka	.... 21	2036	2015
5. Nandivardhana	.... 20	2015	1995
		138	

III. SAISUNAGA DYNASTY.

1. Sisunaya	.... 40	1995	1955
2. Kakavarna	.... 36	1955	1919
3. Kshemadharma	.... 26	1919	1893
4. Kshatranjasa	.... 40	1893	1853
5. Vidhisara	.... 38	1853	1815
6. Ajatasatru	.... 27	1815	1788
7. Darbhaka or Darsaka	.... 35	1788	1753
8. Udayana	.... 33	1753	1720
9. Nandivardhana	.... 42	1720	1678
10. Mahanandi	.... 43	1678	1635
		360	

IV. NANDA DYNASTY.

1. Maha Padma Nanda	.... 88	1635	1547
2. Sumalya & his Seven brothers.	{ 12	1547	1535
		100	

V. MAURYA DYNASTY.

	Years,	From. B. C.	To. B. C.
1. Chandragupta	.... 34	1535	1501
2. Bindusara or Virisara	.... 28	1501	1473
3. Asoka	.... 36	1473	1437
4. Suyasa or Suparsva	.... 8	1437	1429
5. Dasaradha or Ban-	} dhupalita	1429	1421
6. Indrapalita			
7. Harsha or Harsha-	} vardhana	1351	1343
8. Sangata			
9. Salisuka	.... 13	1334	1321
10. Somasarma or Deva-	} dharma	1321	1314
11. Satadhanva			
12. Brihadradha 87	1306	1219

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VI. SUNGA DYNASTY.

1. Pushyamitra 60	1219	1159
2. Agnimitra 50	1159	1109
3. Vasumitra 36	1109	1073
4. Sujyesta	.... 17	1073	1056
5. Bhadraka	.... 30	1056	1026
6. Pulinda	.... 33	1026	993
7. Ghoshavasuvu	.... 3	993	990

	Years.	From. B. C.	To. B. C.
8. Vajramitra 29	990	961
9. Bhagavata 32	961	929
10. Devabhuti 10	929	919
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VII. KANVA DYNASTY.

1. Vasudeva 39	919	880
2. Bhumimitra 24	880	856
3. Narayana 12	856	844
4. Susarma 10	844	834
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85			<hr/>
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VIII. THE ANDHRA DYNASTY.

1. Simuka or Sipraka Simhaka or Sri Satakarni	23	834	811
2. Krishna Satakarni	.... 18	811	793
3. Sri Malla Satakarni	.... 10	793	783
4. Purnothsanga	.... 18	783	765
5. Sri Satakarni	.... 56	765	709
6. Skandha Stambhi	18	709	691
7. Lambodara	.... 18	691	673
8. Apitaka	.... 12	673	661
9. Meghaswati	.... 18	661	643
10. Sataswati	.... 18	643	625
11. Skandaswatikarna	.... 7	625	618

		Years.	From. B. C.	To. B. C.
12.	Mrigendra Swati- karna }	3	618	615
13.	Kuntala Swati Karni	8	615	607
14.	Saumya Swati Karni	12	607	595
15.	Sata Satakarni 	1	595	594
16.	Puloma Satakarni 	36	594	558
17.	Meghaswati or Megha Satakarni }	38	558	520
18.	Arista Satakarni 	25	520	495
19.	Hala 	5	495	490
20.	Mundalaka 	5	490	485
21.	Purindrasena 	21	485	464
22.	Sundara Satakarni 	1	464	463
23.	Chakora Satakarni 	$\frac{1}{2}$		
24.	Mahendra Satakarni 	$\frac{1}{4}$		
25.	Siva Satakarni 	28	462	434
26.	Gautamiputra Sri Satakarni }	25	434	409
27.	Puloma or Vasisti- putra Sri Satakarni }	32	409	377
28.	Siva Sri Satakarni } Siva Sri Vasistiputra Satakarni }	7	377	370
29.	Siva Skanda Satakarni....	7	370	363
30.	Yagnya Sri Satakarni } or Gautamiputra Yagnya Sri Satakarni }	19	363	344

	Years.	From. B. C.	To. B. C.
31. Vijaya Sri Satakarni....	6	344	338
32. Chandra Sri Satakarni....	3	338	335
33. Puloman	7	335	328

505 $\frac{3}{4}$ or 506 in
round figures.

IX. GUPTA DYNASTY

1. Chandra Gupta I	....	7	328	321
2. Samudra Gupta	....	51	321	270
3. Chandra Gupta II	....	36	270	234
4. Kumara Gupta I	....	42	234	192
5. Skanda Gupta	....	25	192	167
6. Sthira Gupta	....	5	167	162
7. Narasimha Gupta	....	35	162	127
8. Kumara Gupta II	....	44	127	83

245

ERRATA.

Page.	Line.	For.	Read.
9	1	Later, Western	Later Western
	8	admits	admitted
	17	notions	notion
11	22	assert	asserts
12	25	historicile	historical
17	21	discused	discusses
20	9	M. C. Gec	Mc Geo
	14	do.	do.
25	25	existence,	existence.
	26	this	This
27	11	where	were
33	11	thus	. Thus
	14	devoting	denoting
34	6	coequal	coeval
	22	Sri Sachanda	Srisachandra
37	7	do.	do.
39	20	punall	punah
	21	tachchatauyastan	tachchatanyastan
	22	Pumah	Punah
	"	piocetum	proctam
40	5	still	till
44	2	autonomy	autonomy
45	1	Mourians	Maurians
	"	rules	ruled
46	9	Hems	Huns
54	3	3377	3077
57	20	Indira	Indra
58	2	25,26	2,526
66	2	Vuijain	Ujjain
71	12	50'26"	50"
73	19	think	thing

ERRATA—(Contd.)

Page.	Line.	For.	Read.
75	23	invation	invasion
77	15	Swami Keunu	Swamikannu
79	2	mundave	mundane
81	8	as	War
82	21	month	mouth
	23	month	mouth
86	24	Drishtadyumma	Drishtadyumna
87	14	filed	field
89	6	dyama	dyame
	8	Samam	Samanu
12		पंचशतं	पंचाशतं
		सायनस्यद्यामगतः	शमानस्या द्यमे गतः
14		मधोयं समं	माधोमं समतु

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TRICHUR COCHIN STATE.
21 FEB 1934



